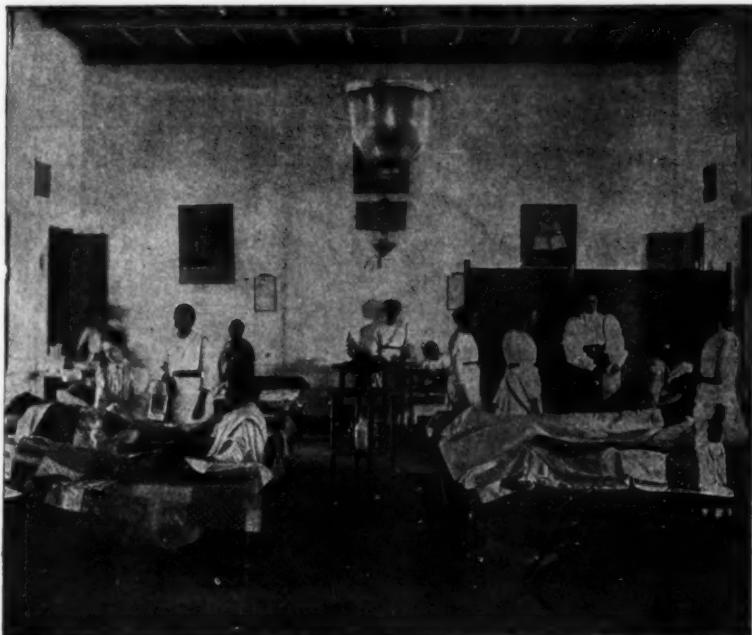


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# THE MISSIONARY HERALD

MAY, 1900



Rooms in Medical Ward of Woman's Hospital, Jaffna.

(See page 182.)

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For Publications, address CHARLES E. SWETT, 14 Beacon Street, Room 102, Boston.

THE

# MISSIONARY HERALD.

VOL. XCVI.—MAY, 1900.—NO. V.

THIS number of the *Missionary Herald* will not reach its readers till the day for the opening of the Ecumenical Missionary Conference in New York.

In previous numbers we have called attention to this Conference, and it is needless now to enlarge upon its character and purpose. The preparations for the assembly are ample, and everything indicates an inspiring and profitable meeting. In New York, Boston, Chicago, St. Louis, and other cities, union services have been held, in which, by prayer and addresses, Christians have sought to make ready for this great convocation. This is not to be an ordinary meeting, and it would fail of its end if some extraordinary impulse were not engendered by it, impelling the Church of Christ to move on to a higher plane of Christian devotion for the redemption of the world. In humble dependence upon Him from whom all good inspirations must come, we look for a large blessing to attend and follow this Conference.

THE Annual Report from the Madura Mission shows substantial progress during the last year. There have been added to the church membership 226 souls, and to the Christian community 1,413.

**The Madura Mission.** The school attendance has increased more than 500.

In reporting these figures, Dr. Jones says: "We draw no little comfort from these signs of God's presence with us, and we begin the New Year with a revived courage and determination in God's help to double, within the year, these results of progress." Greatly to the regret of the mission and to the Board, it seems necessary for Dr. and Mrs. Washburn to return to the United States. Dr. Washburn has done a most noble work, specially in connection with Pasumalai College. To the important post of president of the college, which Dr. Washburn has filled so long, Rev. Mr. Zumbro has been appointed by the mission. Rev. Mr. Wallace, having passed his second examination in the vernacular, is ready for independent work, and he has been assigned to the important position of headship of the Madura High School. Hitherto Southeastern India has not suffered, as has Western and Northern India, from insufficient rainfall, but the reports sent in February were that the drought in and about Madura is increasingly serious, and while there is nothing that can be called famine, yet prices of food have risen greatly, and thousands of people, including many Christians, are suffering for want of food.

IT is with great satisfaction that we are able to announce that the addresses made at the Annual Meetings of the American Board by Rev.

**Dr. Storrs' Missionary Address.** Dr. R. S. Storrs, during the ten years of his presidency, are now in press, making a single volume, which will be issued, probably, by the time this paragraph reaches our readers. There is no need here of enlarging upon the character of these addresses. Not written prior to delivery, they were preserved only as caught by stenographers, and the revision which has been given them has not altered their substance or their form. In place of the address at Madison, Wis., in 1894, which was so inadequately reported that no attempt has been made to reproduce it, there is given the discourse of Dr. Storrs at the International Congregational Council, where he took the place which President Lamson, just before his death, had consented to fill. There are, therefore, in the volume, ten principal addresses, with three others which were made in connection with votes of thanks for the hospitalities which had been extended to the Board. Though these addresses are upon one general theme, they are yet most felicitously adapted to the locations and circumstances of their delivery. The volume is unique in many ways, and we are confident that it will be regarded now and in time to come not only as containing some of the best illustrations of sacred eloquence, but as an unmatched series of addresses upon the great theme of missions. It will be a lasting monument of the services rendered by Dr. Storrs to the American Board and to vast enterprise of giving the gospel to the world. The volume is published by the Board, and will be sent postpaid on receipt of \$1.00.

CAPTAIN GARLAND reports the seventeenth voyage of the *Morning Star* to Micronesia. Sailing from Honolulu August 17, 1899, she reached Kusaie in twenty-eight days, taking on board Dr. Rife and family, the Misses Hoppin and Olin, and Rev. Mr. De la Porte.

**The Voyage of the "Morning Star."** They made a tour of the Marshall Islands, touching first at Ebon and Namerik. The German Commissioner has given a written permission for the *Star* to touch at these two islands and at Pleasant Island before entering the ship at Jaluit. This will save a good deal of extra sailing. Pleasant Island is four hundred miles out of the way of other points which the *Star* visits, but it was necessary to go there to land Mr. De la Porte, who has become the missionary of the Hawaiian Board to this out-of-the-way island. After returning to Kusaie, November 21, and taking on board Mr. Channon and the Gilbert Island pupils, a tour of that group was made, much to the gratification of the people. The islanders had been told by the priests and others that the *Star* would not come again to them, and that the mission had been abandoned. Captain Garland speaks of the great need of these occasional visits to hold the people to their faith amid the temptations which surround them on every side. A statement respecting the sale of the *Morning Star* and what plans are contemplated for supplying the needs of the Micronesian Mission, will be found on page 181.

**Financial.** THE following is the statement of the receipts of the Board for the month of March, and for seven months of our financial year.

	March, 1899.	March, 1900.
Donations . . . . .	\$38,659.78	\$34,661.86
Donations for the debt . . . . .	12.20	45.00
Legacies . . . . .	9,223.04	24,196.47
	<u>\$47,895.02</u>	<u>\$58,903.33</u>
	7 mos., 1899.	7 mos., 1900.
Donations . . . . .	\$260,620.12	\$280,633.02
Donations for the debt . . . . .	777.96	614.08
Legacies . . . . .	38,312.19	81,664.32
	<u>\$299,710.27</u>	<u>\$362,911.42</u>

Increase in donations for seven months, \$20,012.90; decrease for the debt, \$163.88; increase in legacies, \$43,352.13; net increase, \$63,201.15.

It will be seen that for the month of March the receipts are about \$4,000 less than for the corresponding month last year, while the legacies have increased materially, by reason of the payment of one large amount from the estate of the late Albert Curtis, of Worcester. The increase from donations at the end of seven months of the year is not as great by \$5,800 as it was at the end of January. This is much to be regretted. It was because there was a gradual increase during the first five months of the year that so much encouragement was taken. We trust that the last two months will prove exceptional, and that we shall again be able to report a gradual increase. Doubtless the generous contributions made for famine relief in India have affected direct contributions for missionary work. It is not in our hearts to say one syllable against such gifts, yet our friends must remember that these contributions for famine relief are not contributions for missions. It will not do for us to leave our missionaries in India unsupported, while they are the almoners of our gifts for the relief of the starving.

THE time for sending in essays for the prizes offered, both from pastors and the two classes of Sunday school scholars, has passed. **The Prize Essays.** and the essays are now in the hands of the judges for examination. These judges are widely scattered over the country, and some time will elapse before their decisions will be known.

KUSAIE, in Micronesia, as is well known, is the center from which mission work both in the Gilbert and Marshall Islands is carried on. Lesson papers in both languages are needed to supply day schools and Sunday schools. The work of printing these papers could be done by the pupils from the different islands who are in the training schools on Kusaie, but they have no adequate press. The Prudential Committee has approved of a request from Rev. Mr. Channon for a press that would cost not over \$150. Will not some individual, or some church, be glad to give this amount for this much needed purpose?

THE story of the mission hospital in Madura, given in our March number, is followed this month by an account of the medical work in Jaffna, Ceylon. The funds for the erection of the **Medical Work in Ceylon.** larger buildings of the General Medical Mission and the funds for the land and buildings of the Woman's Medical Mission, were secured entirely by the Misses Leitch, who, in 1891, turned over to the American Board the property and funds collected for the setting on foot of the General Medical Mission, and in 1896 the property and funds collected for the setting on foot of the Woman's Medical Mission, both as free gifts, generously agreeing also to provide for the expenses of both institutions for five years. They have fulfilled their agreement in providing for the expenses of the General Medical Mission for five years, and they have provided for the expenses of the Woman's Medical Mission the past four years. It is hoped that before long these hospitals will be so well established and so highly appreciated by the people that they will be able to meet their current expenses with little aid beyond the support of the missionary physicians. The efforts of the Misses Leitch, continued through many years, in making provision for this medical work, and also in aid of the endowment of Jaffna College, are greatly appreciated, and they deserve the hearty thanks of the friends of missions. It should be stated that they were appointed, in 1896, Honorary Collectors for five years for a forward movement of the American Board, and since that time have aided in collecting considerable sums to relieve the Board from debt, and have been earnest and efficient in promoting its financial interests. All of these generous and self-sacrificing endeavors have been entirely at their own expense.

DR. CARRINGTON, of Marsovan, Western Turkey, reports a great change on the part of the people in the matter of submitting to medical treatment.

The native physicians never tell their patients the truth, **Growth of Confidence.** if the truth would be unpalatable, and hence the people distrust them. Dr. Carrington resolved to be perfectly frank with his patients, telling them just their condition, and what might be expected from treatment. This seemed likely for a time to prove a ruinous policy, but so far from this being the case, it has at last proved to be the best policy. The patients now come to the mission hospital and submit to the most serious operations without hesitation, trusting not only the skill but the word of the doctor. It is a great point to have thus established a reputation for truthfulness as well as skill.

THE seventeenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., from May 30 to June 5. All foreign

**International Missionary  
Union.**

missionaries of any evangelical denomination are eligible to membership in the Union, and will receive free entertainment. Missionaries accepting this offer, and all other persons desiring information, should address Mrs. C. C. Thayer, Clifton Springs, N. Y.

THE likeness that accompanies this paragraph is of Rev. Kavme Ablahadian, of Egin, Eastern Turkey, who has recently passed the twenty-fifth anniversary of his ordination. Not far from thirty years ago he came to Harpoot in a forlorn condition, but he soon showed marked abilities and ultimately graduated from the theological seminary. Since then he has been pastor successively at Redwan, Diarbekir, and Egin. A Syrian by birth, he speaks Arabic, Armenian, Koordish, Turkish, and English. He was one of the three translators of the New Testament into the Koordish language. At the time of the massacres he was pastor in Egin, and while his house was looted, he saved his life by secreting himself for two days in a watercourse leading to the parsonage. In a letter addressed by Pastor Kavme to Rev. Dr. H. N. Barnum of Harpoot, reviewing his life in connection with the twenty-fifth anniversary of his ordination, he sends this loving message to the American Board and the churches working through it: "I would like, through you, to have my thanks reach that blessed society to which, through the Lord, I owe my awakening, my enlightenment, and my spiritual life. To it, also, I owe my office and any good which I may have accomplished, my present condition and my future. I have nothing to give in return except grateful thanks, with sincere emotion. I also pray that God the Father may reward that Christian organization, blessing all its members, its missionaries, and the missions established by it, with all its churches, its ordained and unordained laborers. And may he grant, more than ever before, a great Pentecost of souls turning to the Lord. Amen!"

THE question may sometimes arise whether the calls for help abroad are really so pressing as to demand a response. It is often asked, Are the people doing up to the full measure of their ability?

**A Careful Scrutiny.** Dr. Tracy of Marsovan, in writing to the officers of the Board, says: "When the people approach us with such requests for help, we never present them to you unless, by careful examination, we become convinced that the assistance is really and greatly needed, and also, that the giving of it will be a stimulus to further effort and development. In a word, we never ask for such help unless we think the Prudential Committee, being present and examining the case, would say it ought to be given. You at Boston cannot be more concerned about the matter of self-support than we are. We are as desirous that the churches and communities about us support the evangelical work, as you of the Committee are that the American churches support the Board. More than this could hardly be said."



REV. KAVME ABLAHADIAN.

DR. R. A. HUME, of Ahmednagar, in a letter written February 1, speaks of the great cheer given them by the money sent from America for famine relief, and of the efforts they are making to use the money **Aid for India.** in a way which will accomplish the most for the physical relief as well as spiritual enlightenment of the people. There is a strong desire that there may be some permanent visible results of the work done. The committee in India are preparing to receive boys and girls and widows, placing them at work, particularly in the weaving of rugs, giving them also some daily Christian instruction. They are also seeking to improve the water supply, and aiding the neediest children to remain in school, who without such aid would be unfed vagabonds. Dr. Hume makes one suggestion which we specially commend to the attention of the benevolent. The best way to give relief is to give work. If the mission could have the materials, such as can now be purchased at a low price, they could get the labor of those supported by famine relief funds, so that new school-houses and other most desirable buildings could be erected at a slight cost. He gives the following illustration: "Last month I put up a schoolhouse and teachers' quarters, in an important place, for one-half what it would have cost at ordinary times. Four English gentlemen sent me 85 rupees, a gentleman in America sent \$30 in memory of a child recently gone to heaven, and I am *out* \$28; but the work in that place will be greatly benefited for years to come by that building. I took the opportunity. Hindus of good caste gave me the use, for many days, of their carts, without cost. Some Hindus gave doors and windows; a Mussulman gave all the nails, screws, hinges, bolts, etc. Thus a large company of people get a living at famine prices,—that is, three cents a day,—and all the while much spiritual work was done among them. We ought to be able to utilize such opportunities." Of course, famine funds should not be used for the purchase of such materials, but are there not some of our friends who will help our missionaries to secure these materials, in using which the labor of those who are supported by famine funds can be made available for providing, at small cost, some much needed buildings? A few score of dollars would help mission work of this sort very greatly, and at the same time aid in keeping the needy people employed.

THE happy growth of the Foochow College for girls at Ponasang, under the care of Misses Newton and Garretson, has made necessary an enlargement of the grounds and of the building devoted **A Need in Foochow.** to this school. The mission found that the only feasible way to secure the desired enlargement was to purchase the ground on which stands the house now occupied by Mr. and Mrs. Beard. The house is too old to survive removal. The price paid by the Woman's Board for this land suffices to purchase a new site for a missionary residence, and furnishes a portion of the money that would be required to erect a new missionary home. Fifteen hundred dollars additional, however, are needed to complete this house. The Prudential Committee have approved all these

plans of the mission, but find themselves unable to make the grant of \$1,500 for the new home. If this sum cannot be secured, the whole plan is defeated and the interests of the mission will suffer. The Girls' School building cannot be enlarged until the present missionary residence is removed. This residence cannot be removed until the means are provided to build elsewhere. This is the best season for building. The money ought to be in the hands of the mission this very day. This statement is given in the hope that some person of large means and generous heart may come forward and meet the emergency.

It is with much gratification that we can report that the gifts passing through the hands of the treasurer of the American Board for famine relief

**Famine Relief.** in India have amounted to over \$58,000. These gifts have been in response to the appeals made by religious and other papers, and judging by the great number of contributions, some

of them of small amount, the story of the sufferings in India has reached and touched multitudes of hearts. These gifts have blessed the recipients, and, we doubt not, also the donors. It is one of the alleviations of the sadness caused by this amount of suffering that it has been the means of awakening in human hearts the world over a better sense of the brotherhood of all mankind. It is not expedient to reproduce here some of the pictures of wasted forms that have been sent us from India, the result of the famine, but we will give one picture, the least trying of those received from Dr. R. A. Hume, of Ahmednagar. It will be some relief to know that the babe seen in the mother's arms died the next day after the photograph was taken. Our missionary brethren, despite the burden of labor and of anxiety resting upon them, are finding so much to encourage them in their spiritual labors that they are by no means cast down. They welcome our gifts and they beg our prayers.

Do not miss Mr. Currie's pen picture of the people coming to Sunday services at Chisamba, given in his letter from the West Central African Mission. The suggestion he makes of the people of Boston going to church with chairs and logs for stools on their shoulders, will help the reader to conceive the condition of affairs in Africa where these people, just out of the darkness of heathenism, come together to worship God.



SECRETARY SMITH states clearly, in the article on another page, the situation in North China, growing out of the depredations of "The Boxers."

The situation has been growing very serious of late, **Affairs in North China.** and since the article was written we are glad to note the statement, which we trust is true, that the British, German, French, and American Ministers at Peking have united in a demand upon the Chinese government that The Boxers shall be suppressed within two months, accompanied by the declaration that, if this is not done, the Powers will unite in sending troops to protect the foreigners. The United States government has despatched a special war vessel to the China Sea, and the other Powers have already naval and military forces, on land and on sea, so disposed that they could easily reach the districts where the riots have occurred. It is to be anticipated that the Chinese government will appreciate the necessity of decided action and will put down the riotous guild. This can be done if China determines to do it.

DR. ROBERT CHAMBERS, of Bardezag, reports that on the Armenian Christmas he was surprised and delighted to receive a visit from the Gregorian bishop of that important diocese, accompanied by the

**A Notable Gift.** principal men of Bardezag. After some pleasant remarks by the bishop in reference to his custom to give to his people, from the pulpit, the Christmas blessing, after which it was their duty to come and kiss his hand, bringing an offering with them, the bishop added that the offering which was brought he wished, on this occasion, to hand to Dr. Chambers in the name of, and with the cordial good wishes of his people, as a Christmas gift to the orphanage. The senior priest then handed Dr. Chambers the sum of \$36.00. This certainly is a striking testimony to the value of the orphanage work in Turkey, as now supervised by our missionaries.

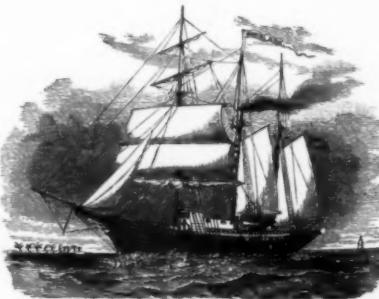
IN a very interesting pamphlet, entitled "A Roadside Sermon," prepared by Rev. and Mrs. Dwight Goddard, in connection with notes upon the work

in Ing Hok and its neighboring villages in the Foochow **Thanks for the Gospel.** Mission, there are some striking illustrations of the way in which the gospel is brought to the attention of the

Chinese, both by evangelistic and medical work. The Chinese certainly are grateful for what is done for them. The following incident is narrated of an old Christian of Ing Hok, who came to bring Miss Newton of Foochow a present on her recent visit in that city. "When he had opened the top of his bag, he emptied out some excellent tea; then untying a string from below, he poured out some sweet potatoes. Spreading these on the floor and kneeling before them, he recited a little set speech, saying, 'I wish to send my thanks to all the good people in America who are patient, devout, faithful, and sincere.' Miss Newton replied, 'I am sorry that I have no gift with which to thank you.' Quick came his reply, 'Why! you *have* given me the everlasting Gospel.'"

## THE MORNING STAR.

A MULTITUDE of our readers, both old and young, will be surprised, and doubtless saddened, when told that our missionary vessel, the *Morning Star*, is no longer in the service of our Board. For nearly sixteen years this vessel, the fourth bearing the name of *Morning Star*, has done excellent service, making an annual voyage, and once or twice two voyages in a little more than a year, carrying help to the islands of Micronesia. She has had long stays in those equatorial waters, where heat and rains, prevailing constantly, are very trying to shipping. The combination of a wooden sailing vessel with auxiliary steam power is one not favorable to the long life of a vessel, and machinery which for months is absent from ports where repairs can be made, wears rapidly and needs replacing frequently. It has been known for some time that the *Morning Star* would soon require such an overhauling as would involve large expenditures. When she reached San Francisco, on the 7th of March last, it was reported that she could not be fitted up for protracted service without an expenditure of at least fifteen or twenty thousand dollars. This is a heavy sum to think of raising at the present time. It happens just now that there is a great demand on the Pacific coast for vessels for the short voyage to Alaska, and offers were made to purchase the *Star* which were deemed favorable. She was, therefore, sold for \$10,500, and will be fitted up for that northern voyage.



It will be remembered that our schooner, the *Robert W. Logan*, was lost on one of the Mortlock Islands in November, 1898, thus leaving in our "Micronesian Navy" only the little craft, the *Hiram Bingham*. It would be a fine thing to furnish the mission with a vessel having full steam power, one able to do all the work among the islands already reached, and also to move on to the groups beyond Ruk. But it is found that a steamer built of wood would cost from \$55,000 to \$65,000, while one of steel would cost from \$65,000 to \$75,000. The annual running expenses of such a steamer, with insurance, would be not less than \$22,000. These sums the Prudential Committee do not deem within its reach without imperiling the receipts for other work to which the Board is committed.

The question is, therefore, a serious one, and is calling for the most earnest attention of the Prudential Committee,—What shall be done to supply the needs of our Micronesian Mission? Some new facts are now to be taken into consideration.

Since the United States has taken possession of the island of Guam, arrangements have been made for the regular stopping of government vessels

at this island at least three or four times a year. It is ascertained from official authorities that these government vessels will take our missionaries as passengers to Guam, and probably also a limited amount of freight. It is confidently expected that when commercial relations are more fully established with the Philippine Islands, other vessels passing to and fro will make Guam a stopping place. It is to be remembered, moreover, that Germany has added the Caroline Islands to her ownership of the Marshalls, and with this increase of her possessions it is to be expected that her commerce with those islands will be increased. Means of communication between the islands will unquestionably be much multiplied in the near future. If, therefore, arrangements can be made for frequent transit between Guam and the Caroline Islands, it would seem as if the wants of our missionaries in that section of Micronesia would be supplied better than heretofore. Among the suggestions made is one that a schooner be provided, larger than the *Logan*, but smaller than the *Star*, with auxiliary steam power, to provide for the frequent touring, and to remain within the groups. This plan would be the more feasible if the United States government at Guam, or the Germans at Ponape should make provision for docking vessels.

This whole matter is one of much perplexity, and a committee is vigorously engaged in considering plans. There is every purpose to prosecute this Micronesian work in such ways as, with God's blessing, to assure success. A new missionary physician and his wife have been recently designated to that field, and Mr. and Mrs. Price will return to Micronesia by the first opportunity. The present situation is trying both to the missionaries and to the officials of the Board, and definite arrangements must soon be made.

May God give wisdom as to what course shall be pursued. Whatever plans are adopted it is hoped that the interest of the children and young people in our missionary vessels may be retained. For though the old *Morning Star* is no more for us, other vessels must be provided to carry the gospel message to the islanders of the Pacific.

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## A VINE OF THE LORD'S PLANTING.

### Medical Missions in North Ceylon.

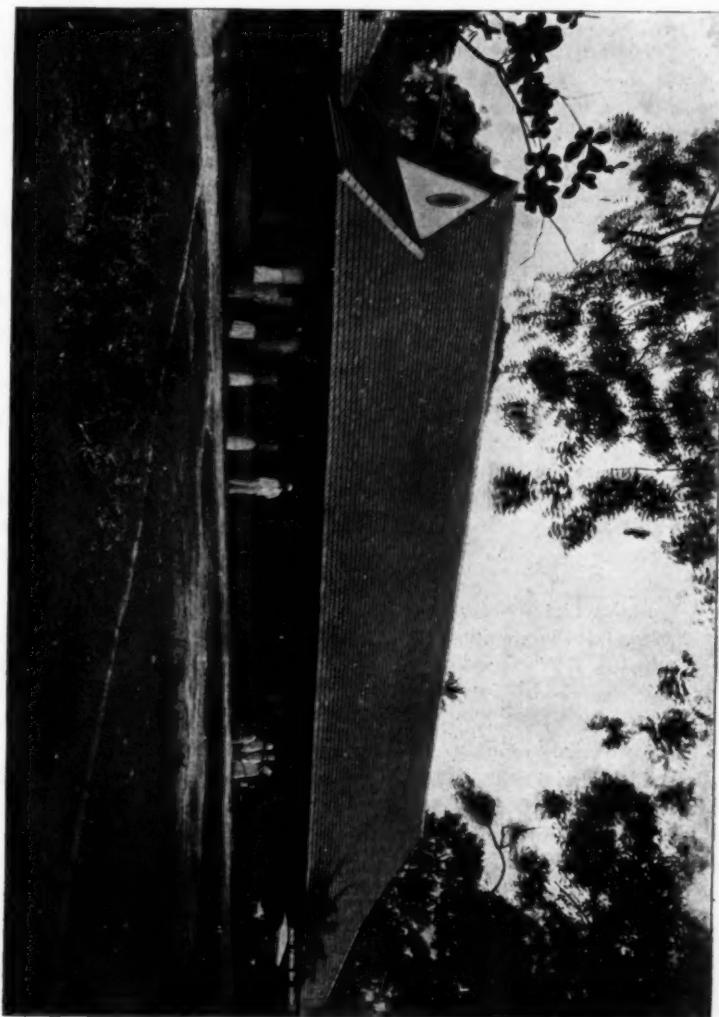
BY MISSES MARY AND MARGARET W. LEITCH.

SPEAKING to a company of students, many of them missionary volunteers, Professor Drummond once said, "It will take you years to speak in Chinese or the dialects of India, but there is one language which, from the day you land, will be pouring forth its unconscious eloquence,—the language of love." And he told how in Africa, among the Great Lakes, he had met black men and women who remembered the only other white man they had ever seen,—David Livingstone,—and how the dark faces lit up as they spoke of the kind doctor who had passed there years before.

The medical missionary, perhaps more than any other, is able to give expression to the love which he feels for those about him, and while preaching

Christ to present an object lesson of the spirit of him who came "not to be ministered unto but to minister."

It is an unspeakable privilege which the medical missionary enjoys of relieving a portion, at least, of the suffering which he sees about him. When



MAIN WARD OF GENERAL MEDICAL MISSION, MANEPY, JAFFNA.

in Ceylon, before the advent of the present missionary physicians, we used frequently to be awakened at night by hearing the beating of drums and the shouts of the devil dancers, and our hearts used to ache as we thought that some poor sufferer, perhaps a woman or child, was being rendered yet more miserable by being told that she was possessed with a devil, and by the incess-

sant, ear-splitting noise of the drums and the unearthly yells of the professional exorcists. Perhaps the following incident may help some at home to realize the need for sending the gospel, with its accompanying blessings, to the people in heathen lands:—

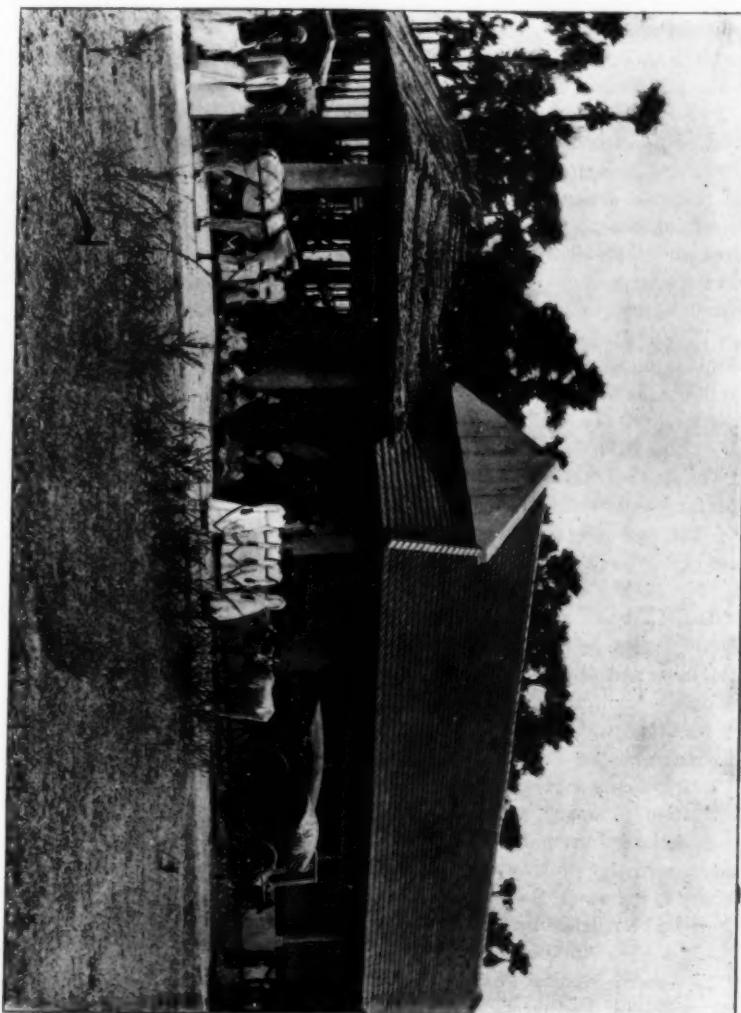
When in Ceylon we were accustomed to hold, among other meetings, a weekly meeting for poor women who came to the mission house and were taught reading, Bible verses, hymns, and sewing. Among those who attended was a bright faced young woman named Chinatchie. She was making progress in reading and sewing, and had committed to memory a number of hymns and Bible verses. Missing her from the class one day, we asked the Bible woman in charge, "Where is Chinatchie?" and learned that she was sick. After the class, we went to the village where Chinatchie lived. We entered her small hut, and we found Chinatchie lying on a mat on the earthen floor. She was unconscious. On examination we discovered that the flesh of her back was bruised and lacerated. We learned from a relative that she had fallen ill. Her husband, thinking her to be possessed with a devil, had called in the devil dancers. These had danced and beaten drums night after night for several nights; they had compelled her to bite off the head of a live chicken, thinking that the hot blood would appease the thirst of the devils; and finally they had seized her, dragged her out into the jungle, and beaten her with scourges. This treatment in her weak condition had so terrified her that she had swooned and had not recovered consciousness. This had occurred the previous night, and neither food nor medicine had been given her all that day. The relatives had repeatedly shaken and beaten her, and had even applied live coals to her feet to restore her to consciousness, but all in vain.

Sitting there on the floor of that little hut beside the woman we knew and loved, it came over us with overwhelming force that she was only one of hundreds and thousands around us who in times of sickness were subjected to such barbarous treatment, and we felt that medical relief should be provided for them. Going home we went to an inner room, and falling on our knees, we cried to God to help us to do our part in picturing the need. We asked him "who holds all hearts in his hands and can turn them as the rivers of water," to incline the hearts of his children in Christian lands to send relief, and we received the assurance in our hearts that our prayers were heard.

The two large hospitals now in North Ceylon, with four dispensaries and two nurses' training schools, in the charge of four fully qualified physicians and an adequate staff of native helpers, in connection with which about 8,800 treatments were given the past year—these are standing memorials of answered prayer. The sums which we have, by God's help, been enabled to collect in Great Britain and America for these two medical missions, *i. e.*, for land, buildings, endowment, and current expenses to date, amount to \$55,226.75. These two medical missions are under the care of the American Board, the doctors in charge being missionaries of the Board.

The General Medical Mission, which is located at Manepy, near the

center of the province, was opened in 1893. This work is under the care of Rev. T. B. Scott, M. D., and Mrs. T. B. Scott, M. D. The Woman's Medical Mission, which is located at Inuvil, about 1 1-2 miles from the General Medical Mission, and which was opened in 1898, is under the care of Miss Isa-



DISPENSARY OF MCLEOD HOSPITAL, ONE OF FIVE LARGE BUILDINGS.  
Named for Rev. and Mrs. John McLeod, of London, who have \$10,000 towards its erection.

bella H. Curr, M. D., and Miss Annie Young, M. D. There is a staff of a dozen or more native assistants connected with each institution, all of whom are Christians. These two hospitals are easily accessible to 300,000 people.

The setting on foot of these two strong medical missions has not only resulted in relieving much suffering, but has also helped materially to check

an opposition movement, which, owing to the establishment of a Hindu College and more than eighty Hindu day schools, was at one time threatening to seriously impede the mission work. As some of the leaders of this opposition movement, and not a few of their relatives and friends, have received relief through these medical missions, these opposers are being won to a more appreciative and kindly feeling toward mission work.

Natives of all nationalities and creeds in the community avail themselves of the advantages of these hospitals. Nearly \$3,000 were received last year in fees and for medicines, which sum met about 80 per cent of the current expenses, exclusive of the support of the missionary physicians. Those treated are, as a rule, intensely grateful for the help given them. On leaving the hospitals patients sometimes fall down at the feet of the doctors and attempt to kiss their feet in token of gratitude. They tell the stories of the cures far and wide, so that patients have come a distance of two hundred miles for treatment. One young woman, cured of a painful disease by an operation, went to the surrounding villages to seek other sufferers, and brought, one by one, some thirteen sick people to the lady doctors for treatment. Through the Christian teaching given in the hospitals and dispensaries, and the literature there sold and distributed, the truths of the gospel are finding their way into thousands of homes.

There have been already, by God's blessing, a considerable number of conversions and accessions to the churches resulting from this work, and we look for greater results in the future.

The following are extracts from a few testimonials from prominent natives of Ceylon, regarding the value of this work:—

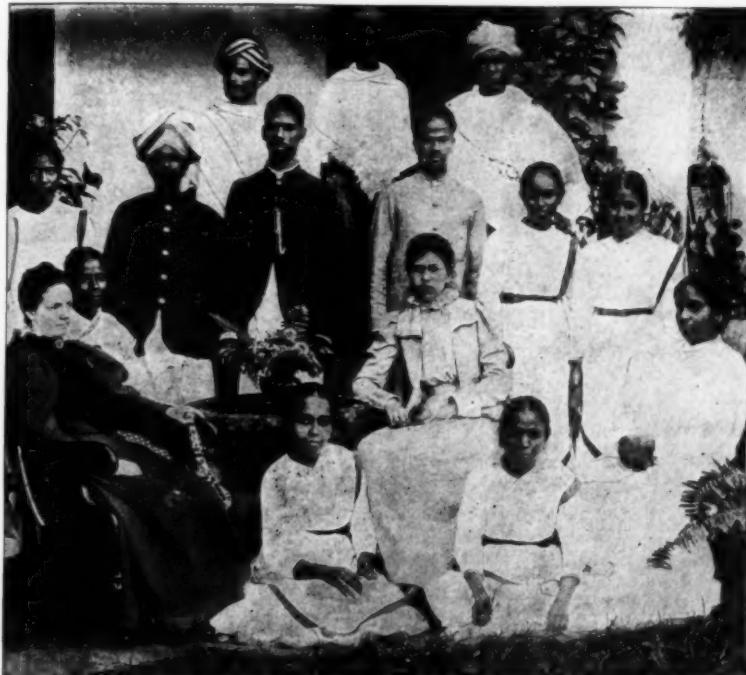
Mr. A. Mailvaganum, a native justice of the peace, writes:—"The hospitals and dispensaries are crammed to their utmost capacity by patients from different parts of the peninsula, including the members of the Hindu sacerdotal class and other high class Hindus, many of whom would not have had the chance of hearing the teaching of the Christian religion in their lifetime but for this agency." He also says, "This medical work is the greatest blessing which has been conferred by the mission on the people of Jaffna."

Mrs. Emily Strong, a native Christian woman and agent of the S. S. Navigation Company, writes: "The American Mission itself has become much better known and more popular by means of these hospitals. From a missionary point of view the medical mission affords opportunity to the missionary to influence the most bigoted and the most indifferent who cannot otherwise be reached by the ordinary gospel preacher."

Mr. Allen Abraham, B. A., a native professor in the Jaffna College, writes: "The General Medical Mission at Manepy and the Woman's Medical Mission at Inuvil are indeed meeting a long-felt want in Jaffna. Not only Europeans but the native population, both Christian and heathen, are now to be congratulated upon having such a splendid home to which to go in times of sickness and suffering. The surprisingly wonderful results that have attended the medical mission work during the past five or six years, the extremely favorable impressions that are being formed in the minds of the people concerning

this department, and the eagerness with which the patients rush to the hospitals from all parts of Jaffna, are unfailing proofs of the efficiency of the present arrangements and of the confidence the people have in those that are conducting the work."

The American Board has among its missionaries 40 fully qualified physicians, and medical work is being carried on in 15 of its missions. It is estimated that more than 200,000 patients come annually under the treatment



HOSPITAL STAFF OF THE GENERAL MEDICAL MISSION.

of these physicians and their native helpers, and consequently under the teaching of the gospel.

A number of the missionary physicians of the American Board are laboring under great disadvantages, being without hospitals, adequate supplies, or a sufficient staff of native helpers. Have you who read these lines ever helped any part of the medical work of the American Board? What did you do for it last year? What will you do for it now? \$10,000 would erect a hospital in some one of the missions where a hospital is much needed. \$500 would endow a bed, and \$25 would support a bed or a nurse for a year.

**STUDENT MISSIONARY DEPUTATIONS.**

BY LUTHER D. WISHARD.

THE program of the Forward Movement proposed by the Advisory Committee and endorsed by the Prudential Committee, includes, among other things, an educational movement among the young people of our churches, inaugurated chiefly by deputations of students, who are to visit the churches during their summer vacations. This is in line with an extensive movement which has been in progress for several years in the Methodist and Presbyterian churches. The enterprise was launched among Congregationalists last summer.

Twelve students from Yale, Hartford, and Chicago Seminaries, and Amherst College engaged in the work for a month. They worked two by two. They visited twenty-five churches, each deputation spending five or six days in each church.

They organized mission study classes, induced the young peoples' societies to purchase small libraries of up-to-date missionary books, started regular missionary meetings, and persuaded the young people to adopt habits of systematic giving to missions. They addressed the adult membership of the churches, and acquainted them with the facts of the Student Missionary uprising. They also conversed personally with nearly one thousand individuals about the mission cause. It is doubtful whether the great subject was ever before so fully discussed and considered in those churches. The pastors of the churches report that the presence and earnest appeals of the students were a benediction to their churches.

The same Movement will be vigorously prosecuted this summer. Nearly one hundred men in the seminaries of Bangor, Andover, Yale, Hartford, Oberlin, and Chicago have volunteered to engage in the work. The Movement in the East will be supervised by Mr. Arthur W. Bailey, of Yale, who may be addressed at 94 West Divinity, New Haven. The Western Movement will be conducted by Mr. George L. Marsh, of Chicago Theological Seminary, Union Park, Chicago. Pastors of churches in the sections where these seminaries are located will probably be able to secure a visit by a deputation by addressing one of the above named secretaries of the Movement. Far more invitations were received last summer than the students were able to accept. It is believed that they will be warmly welcomed by our churches.

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**THE SITUATION IN NORTH CHINA.**

BY SECRETARY JUDSON SMITH, D.D.

THE outbreak of the so-called "Boxers" in the Provinces of Shantung and Chihli, in North China, has attracted public attention for some time, and deserves a little fuller explanation than has as yet been given to it in our columns.

The Boxers are one of the many secret societies with which China abounds, and have for their object, so far as their late activities are con-

cerned, the persecution of native Christians and the expulsion of foreigners. In other words, the anti-foreign feeling, which is deeply inlaid in the average Chinese mind, finds in the Boxers open and effective expression. The main objects of their attack have been those villages in which native Christians are found in considerable numbers. They have made many threats against the missionaries, but thus far have not openly attacked any mission station. Only one foreign missionary, an Englishman, the Rev. Mr. Brooks, has suffered death at their hands, but many of the native Christians have suffered the loss of all their goods, and in some cases have been driven into exile, and in not a few instances have been put to death.

The field of their greatest activity has included many of the villages connected with the missionary stations of Pang Chuang and Lin Ching, under the care of the American Board, and with the Presbyterian mission station at Chinan-fu. Mr. Chia, the older of the two native pastors in our Pang Chuang station, has been driven from his home and compelled to seek safety in flight. His family has been scattered, and all his property has been destroyed. Similar indignities have been inflicted on one of the native preachers at Ho Chia Tūn, one of the important outstations connected with Pang Chuang.

Dread of the Boxers has interrupted the daily life of the people, and has rendered all ordinary missionary opportunities, especially touring, quite impracticable for many months. Our missionaries have been absorbed in efforts to protect the native Christians, and to comfort those who have suffered, and to avert a general panic. They have written repeatedly about the outbreaks that were threatening themselves and their homes, and have felt that their only safety was in the protecting hand of God. The native officials, to whom appeal has been made again and again, have responded to these appeals in different ways, sometimes with verbal pledges of protection, sometimes with absolute silence and neglect, but in all cases with small actual results. Apparently these marauding bands have enjoyed practical protection from the local authorities, and, moreover, have felt that their deeds were approved at Peking, the seat of the Chinese government. The empress dowager is known to be stoutly opposed to foreigners and to the progress of Christianity in her empire, and there seems no reason to doubt that her sentiments on these subjects are well understood by the Boxers, and have been their main protection, if not their main inspiration, during the outrages of the past few months.

Our missionaries have made appeal to the American Consulates at Chefoo and Tientsin, and to Mr. Conger, the United States Minister at Peking, and the response has, in every case, been as prompt and energetic as could be desired. Apparently nothing has been left undone by the representatives of our government in China to provide effective protection to our missionaries and their property and their work. The State Department at Washington has given ample authority to Mr. Conger to use all the resources in his power in protection of American interests, and has shown itself ready to take more efficient steps at any time when the necessity was apparent. The difficulty

in the case lies in the fact that the United States has no military force in China, and can deal with this question only through the agency of the native government and administration; and that administration, in spite of all treaty stipulations and pledges, is, as a whole, opposed to the presence and influence of the missionaries among the people. The German government has very kindly placed at the disposal of Mr. Conger the military force which they have at Kiau-chau, and in a sudden emergency this would be of invaluable service.

It is a pleasure to report that in the midst of all these tumults, dangers, and distresses, the native Christians, as a rule, have stood firm in their loyalty to their faith, and have proved that they have the spirit which was found in the Christians of the early centuries, beneath the tyranny and oppression of the Roman government. Indeed, the situation in many respects reminds one of those early days of martyrdom. The missionaries remain at their posts, and will remain as long as they can be of service to the people and the work. They are in peace and quiet and confidence, not because they see the strong arm of governmental protection round about them, but because they discern the angels of the Lord that encamp round about those who fear him. We must hope and pray that the present situation of peril and anarchy may soon be relieved, and missionary work resumed along its wonted lines.

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### "PASS IT ON."

FROM AN UNPUBLISHED SERMON OF REV. C. M. LAMSON, D.D., LATE  
PRESIDENT OF THE AMERICAN BOARD.

SOME years ago I had an invitation from Clark, for a long time guardian of the Yosemite Valley, to spend a day with him up the trails and on the heights. For more than a quarter of a century he had sympathetically studied the flora, the beauties of landscape, and the wonders of physical history that challenge the student of nature, and on that day he made the whole valley and its surrounding mountains luminous with thought and beauty, and for the time they were for me a new world. When the day was over I felt a definite embarrassment. What shall I pay him for his service? Does he guide for reward? He had all the fine qualities of a gentleman,—will he not be wounded if I offer him money? With hesitation I said, "Now what shall I do for you? You have blessed me by putting into my life something good to remember." With a manner full of grace and earnestness he answered,— "I wish no return for my service. If I have aided you I am rewarded, but if you feel that you must pay me, then pass it on." Since that day I have endeavored to give many services in payment for that kindness. We are under measureless obligation to the Lord of the Church for visions on the Mount and the wisdom that informs and saves life. We owe him thanks and love unutterable, but both he and we feel that there must still be payment. We ask, if we are genuine and Christian, What shall we do for thee? The answer clearly comes to the heart and conscience and to all our powers,— "If you wish to pay me,—pass it on."

Parents ask from children no return of the money or wisdom or sacrifice given them,— they do not desire such return of the gifts of love. But they feel that they have failed or are defrauded if the children do not take the truths and motives love has given them and pass them on to the world or to other children. The father feels that he is paid when the son does some good work for the world. The divine love "does not need either man's work or his own gifts," but yet there are human obligations to him. He claims them. Man's highest need is to pay them, and the mode of payment is as clear as the light in the missionary command,— "Give my gifts to men."

How far shall I pass it on? From Jerusalem to Judea and Samaria, and to the uttermost part. The neighborhood of the Christian is as large as the world. If our neighborhood is smaller than the world, we are provincial and selfish, and our church is diminished in its ideal, comfort, and power. The world is an open world today, and the parliament of humanity is practically held in every man's home. Every continent can inform each other in immediate speech, as its thoughts flash through "the oozy dungeons of the rayless deep." What men are is translated into the speech of all other men. We cannot shut away from any part of the world our character or knowledge, the good or evil of our individual or social life. The nations are coming out from the shadows and reserves of centuries. They are becoming travelers and students of schools and constitutions. Through the energies of commerce every part of the world is becoming acquainted with every other part. Never in the world's history has it been so great or solemn a thing to live, for our thoughts and achievements and characters are given, with or without our consent, to the whole world. Every man lives for or against humanity. Never before has there been such a sacred and commanding power in the missionary spirit, the spirit that lives the pure life, and consciously gives its best for the elevation and salvation of the whole world. Never before has there been such an opportunity for obedience of the command, "Go preach to every creature." To omit any today is to deny our faith in an universal Christ. . . .

In foreign missions we discover that the reaction of service for the world is greater than our action. What goes forth as duty returns as power. The gift of love is followed by the growth of character. When men do a deed or speak a word for the good of human life, a power over which they have no control works in them something better than what they do or say. When one does any labor for the world *he* is changed. Whenever he gives, with no thought of self, he is renewed. This is the law and habit of God. When the church gives itself and those things which it achieves or acquires, to improve and save the world, God gives the church more than the church gives, and it grows from giving. The church that believes in its obligations to the whole world, because it believes in a universal Christ, has a growing creed, and a growing power, and a growing joy. The church must have a holy passion, that is, a passion for the whole world, or it will fail in its local interests. To work wisely for ourselves we must work for all mankind.

## LETTERS FROM THE MISSIONS.

**Madura Mission.****THE SOUTHERN INDIA MISSIONARY CONFERENCE.**

THIS important gathering of delegates from the various missions in Southern India met at Madras. In giving some report of it Dr. Jones, of Pasumalai, says:—

"The conference was at the same time both thoroughly enjoyable and highly profitable. In its organization it was unique, having about 150 members, mostly of experienced and able missionary workers. The fact that it was a delegated body, embracing only about one-fifth of the missionary body working in this field, largely preserved it from cranks and visionaries. It was, moreover, entirely divided into nine committees, each with its own special work and department—committees which had been working over their subjects for months. The first day and a-half of the conference was occupied by separate sittings of these committees, preparing resolutions to be submitted to the general conference, and the whole of the remaining time was consumed by the conference in discussing and accepting these resolutions.

"One will find in this array of resolutions the best deliverance ever made by a strong missionary body on missionary methods, principles, and ambitions. The remarkable thing about them is that they

were almost invariably voted with tolerable unanimity by that body, which represented about thirty missions, 800 missionaries (male and female), and 521,000 native Christians, with more than 10,500 mission agents. They are worth studying, with a view to getting at the thought of this large body of earnest Christian workers.

"Another remarkable fact which impressed all was the wonderful amount of unanimity and the strong desire for co-operation manifest. Division and independent isolation has been the curse of our work in the past. Now, even the most ardent separatists of the past desire, with the rest, a larger amount of co-operation and amity. It is a most encouraging sign to me, that is pregnant with promise for our work and for the general cause of Christ in India. On the whole, the conference was a very successful and helpful one.

"The work in our mission is starting off well this year. The theological seminary is prospering, and we are now vigorously pushing things with a view to our Commencement exercises, March 27, 28. It has been a happy year's work in the seminary, and I love the work and prize highly its opportunities. Next month we shall graduate a good class of six men—all true and worthy, and I think that they will do good service after they go out to work."

**Foochow Mission.****HOSTILITY TO CHRISTIANS.**

MR. WALKER, on his return to Shao-wu, began to visit the outstations, and found his hands full in aiding the native Christians, who for so long a time had been deprived of the council of missionaries, but had still held to their faith. Under date of December 26, he reports a visit

to Kwang-tseh, a district city twenty-four miles from Shao-wu, and also to Hsin-ch'eng, about fifty miles beyond, in the province of Chiang-hsi (or Kiang-si).

"The work at Kwang-tseh is in charge of Mr. Chu, a Chinese druggist and doctor, an earnest and faithful man. There has been some persecution there, which

arose in a thoroughly Chinese manner. A Christian inquirer informed the magistrate that he had two defective cattle which he wished to butcher, and the magistrate replied that he might. Now the slaughter of cattle is illegal in China, but the only use made of the law against it is to make those who would slaughter pay a bribe for the privilege. This, I believe, the inquirer did not do. But just then there was a general movement all about to find pretexts for harrying the Christians, and so when the inquirer had slaughtered his beeves, he was arrested and severely dealt with. Another inquirer, a Hu-nan man, and a soldier who had come out as a Christian, was arrested, beaten, and sent back to his distant home. Of course, in both cases Christianity was not the ostensible ground of arrest and punishment, but in both cases the animus was plain enough. This took place before my arrival at Shao-wu. A few days before I started on this recent tour, I interviewed the Shao-wu prefect, under whose jurisdiction is the Kwang-tseh magistrate, and a communication from the prefect to the magistrate secured the release of the first inquirer, and will also, we expect, prevent the Hu-nan man from being plundered of property which he owns in Kwang-tseh.

"There are other cases of trouble and persecution in various directions which I have not, as yet, had time to see to. Last summer there seemed to be a general movement on the part of the authorities to harass and intimidate the Christians in various roundabout ways. It seemed to emanate from some source high up in the government, and one of our preachers asked me if it was the work of the Empress Dowager. If she knows how missionaries have been writing about her (and likely as not she does) it would not be strange if she showed some resentment. Or she may be especially suspicious of those parts of China, this province, for instance, from which came the reformers whom she beheaded.

"The situation over in the next province, in and about Hsin-ch'eng, is complicated. The Catholics are quite numerous in all that region. The foreign priests are, I believe, sincere and hard-working men, some of them, perhaps, men who were buried in the interior of China for fear they might become Luthers at home. But in the first place, the importance and efficacy which they attribute to rites and to the outward act of submission to the priest and to the church lead them to pursue a very free policy in receiving men to the number of their adherents and membership. Thus inevitably they gather in many bad men. In the second place, their views as to the supremacy of the Pope, and of the superiority of the church over the civil authorities commit them to a policy of dictation toward the Chinese authorities, which we think mischievous. On top of all this they are backed by the French consular authorities in China, who seem rather to welcome opportunities for making their power felt."

#### STEADFAST ADHERENTS.

"One place of particular interest is the sub-district of Hwang-ts'un. The center of the sub-district is a town of 8,000 or 10,000 inhabitants; and here a man converted at one of our Shao-wu outstations started the work, while a literary graduate was at the head of the movement. Three hundred and seven men had enrolled their names as adherents, and a large congregation assembled weekly for worship. When persecution began, this literary man, Teng Hao by name, was the one singled out to be especially punished. They came to arrest him, but not finding him at home they took his son, aged fourteen, and have kept him in prison now for four months. The sub-magistrate who perpetrated these injuries, has gone away recently, carrying the spoils with him.

"At this town of Hwang-ts'un there was among the adherents a quiet, in-

offensive little man, aged twenty, with a little wife, aged fourteen. His older brother accused him to the sub-magistrate of being a Christian; but the older brother was ordered very sharply to change the form of his accusation to that of a member of an unlawful organization. The little man was not overbright, and they thought they had got hold of a promising subject from whom to extort a confession such as they wished; but even a thousand blows failed to move him from his steadfast claim that he was simply a Christian, and then they turned about and gave his older brother a whipping for not having restrained his younger brother from joining the condemned organization.

"The Hsin-ch'eng magistrate was in the town of Hwang-ts'un at the same time that I was, but not long enough to afford me an opportunity for an interview. After he left I sought an interview with the sub-magistrate, but was refused. I was told that the magistrate had instructed the sub-magistrate not to receive me if I called, and again I was told that the sub-magistrate's instructions were to take no notice of me. As he did not make the usual recognition of my call, which amounts to an insult, this latter seemed to be nearer the truth. I returned to Hsin-ch'eng, and waited there five days for the return of the magistrate, who was off on a tax-collecting tour, as I wished to test his disposition toward me and toward the Christians, but I could not well wait longer and as he had not yet returned, I called at the yamen and left a written statement of the case to be submitted to the magistrate on his return.

"I left our scattered adherents over there in an anxious frame of mind; but I told them I could do no more, but that this did not limit God's ability to deliver them from their troubles. They must learn to trust him and not depend on me; for I sometimes found myself helpless, but God had a thousand different ways

of delivering his people when they put their trust in him.' I am sorry for the faithful ones over there, and bear them on my heart continually, yet I cannot but admit that the purging which they have had to endure was very much needed.

#### GROUNDS OF THE HOSTILITY.

"There are some reasons for the Chinese local authorities being unfriendly to the church which are no credit to them, but are potent for all that, and they grow more potent as the church multiplies its membership, and attains to higher standards of living. The presence of such a body in the community is an unwelcome restraint on unrighteous rulers. And again, however peaceable and submissive the Christians may be, their presence in the community tends to awaken the dormant moral sense of their pagan neighbors, and their habits of mutual sympathy and help favor the growth of like habits in the community at large. But the immunity of bad rulers from popular resentment results largely from the moral apathy of their subjects, and their indifference to each other's wrongs.

"Again, one man enrolled as a Christian means one less person whom they can oppress at will. So long as Christians are few this is a small matter, but when they come to number hundreds and thousands, it means a sensible falling off in the rulers' unrighteous gains. Again, the collection of the tax on the fields is so arranged as to make it vexatious and expensive for the farmer to come to the city and pay in person. This makes business for numerous persons to go around and collect taxes at the expense of the farmers. But where there is a church and preacher in a country village, the Christian farmers will entrust the whole business to the preacher, who will make one job of a number of cases. This is a good thing for the Christians, but odious to the tax collectors.

"Another source of dislike was well

illustrated in the case of Mr. T'eng Hao. A quarrel had arisen between certain parties which had resulted in a fight and the wounding of a man. Here was a fat job for the yamen, and had not Mr. T'eng become a Christian, perhaps he would have helped the case on and shared in the spoils. But as it was, he used successfully his position and influence to bring about a peaceable settlement. This intensified the opposition to him, and the effort to prosecute him as the head of an unlawful organization. He and his fellow-adherents were accused of being Huei-fei, which Williams de-

fines as 'an association of seditious subjects.'

"The Chinese authorities, high and low, cannot but see what must be the outcome of the prevalence of Christianity: the overturning of the present state of things. But they cannot appreciate the Christian motive or spirit. Blind and short-sighted, they can see no farther than that Christianity threatens their unrighteous gains. If pagan China had the same unhampered sway that pagan Rome had, the Christian church in China would have to travel the same bloody road. But God has willed otherwise."

#### Japan Mission.

##### OKAYAMA AND ITS OUTLOOK FOR 1900.

DR. PETTEE, on his return from America, reached his old station of Okayama January 12, and he reports his arrival as follows:—

"Some three hundred Japanese, mostly Christians, met me at the station and gave me a hearty welcome, the orphan asylum band leading in the demonstration. These people certainly are past masters in the art of welcoming and farewelling.

"As you are aware, I came to a deserted station. Not a foreigner in the city or province; Miss Adams still at Osaka under Dr. Taylor's care, though steadily regaining her strength; Miss Wainwright gone to China in search of lost health; Miss Gulick not yet quite ready to come to our city; and Mr. and Mrs. White still detained in America. Neither the Salvation Army nor the English Episcopalians now have representatives here (except Japanese), and the French Catholic priest was temporarily absent. Okayama was assuredly in the hands of its own people and it seemed high time that some one turned up to render needed assistance at various points. I am happy to state, however, that nearly all departments of the work were going on, at least after a fashion.

"Okayama church has been thoroughly re-organized on an evangelical basis, the meetings of the Week of Prayer were better attended than for some years past, several conferences have been held already to arrange for pushing more vigorously Sunday school and other forms of evangelistic activity, and a hopeful, buoyant spirit prevails among the Christians. I had the very choice privilege of baptizing five adults on my first Sabbath in the city, and of assisting in welcoming three others by letter into the Okayama church.

"The orphan asylum is paying more attention than formerly to the education and general training of its 260 children. It has secured over 7,000 names of persons, mainly Japanese, who promise to give ten *sen* (five cents) a month for sustaining and improving this widely influential institution. The orphanage continues to be worthy of the large confidence so long bestowed upon it by a world-wide circle of friends.

"Doors are opening in all directions for telling Christian work. Our two chief practical difficulties and discouragements spring from lack of workers and insufficiency of means. I have declined already more invitations than it was possible to accept, and the experiences

of the past ten days go to show that I shall have no opportunity before next summer to be either lazy or lonesome.

"As for money, our station evangelists and country preachers are cut to the lowest living salaries, debts have been contracted through sickness or other special causes, while prices of nearly all commodities are practically double what they were three years ago, and in many places are still rising. We all have to economize where it hurts our influence, and new work is really tabooed. I could add much more in the same line, but I

made a mental resolution while in America, that after my return to Japan I would not be harping always on the money question, and here I am at it the first thing. Well! the provocation is simply overwhelming.

"Good times for telling work are just ahead of us. In fact, they are already here. We must make the most of them. God helping us all, we will do it, you and the American churches on the farther side of the Pacific, we and our Japanese brethren on this."

#### Micronesian Mission.

FROM RUK.

IT was a surprise on March 28th to receive a letter from Mr. Stimson, of Ruk, dated February 16, an unprecedentedly short time for the passage of a letter from that distant station to the Rooms of the Board. Mr. Stimson says:—

"Since I wrote last I have had several calls for native teachers from different parts of the lagoon, only two of which I have been able to supply. On December 31st I carried Pisalin and Lottie and their baby girl to Fauna where there was formerly a station.

"On January 2d Miss Lizzie Baldwin with two of her school-girls accompanied me in a visit to our stations to Faitruk. We found the work quite well sustained and were pleasantly disappointed with appearances, for it has been impossible to supervise properly the work of the outstations since Captain Foster went away, if not indeed since Mr. Price left us.

"We had good meetings at each place. At Moloue a neat new church had been erected on the old foundation stones of years ago, before Mr. Logan came here. At Iowt we found our widower teacher suffering from such slanders from a white trader that we deemed it best to take him back to school with us at an early date."

At Fannpenges there was nothing to

give encouragement, the teacher being inefficient, and yet the people promised to rally to his support if he should be allowed to remain. Mr. Stimson gives an account of an exciting experience on their return trip to Kinamue. The centerboard of their boat having been wrenched away, and the jib sail torn from top to bottom, they tried to make the station of Moses on the island of Uman. But the helm broke in two, and they drifted about until nine o'clock at night, and then went ashore about a mile from Moses' house, where they found a refuge near midnight. They were unable to reach their own station until the next afternoon. This experience shows the great need of a vessel to take the place of the *Logan*. Mr. Stimson writes that on Wednesday, January 10, he went again to Faitruk, taking Jon and Rachel to open a new station on Rawmawlum, and Amon and Alis who were to take the place of Joses on Utet. He found that the people had been on the point of engaging in a great fight, and every one was in a state of alarm. Later on, after efforts for pacification on the part of Mr. Stimson, the people at Rawmawlum received Jon and Rachel very cordially, and he held what was probably the first religious service ever held on the island. Mr. Stimson says:—

"At Iowt also Amon and Alis were heartily received. We spent the second night there. Hopeful news has reached us from all three of these young teachers. On Fauna, Sunday congregations of seventy-five to eighty and a school with twenty-five pupils. A teacher's house also being built. On Iowt the work is enlarged. Alis is young but very bright and competent, relatively speaking. On Rawmawlum there is much excitement to overtake the degree of book knowledge acquired by the people on Tol. Also at Kuku, on Fefan, my new teacher is building a new church in place of the one destroyed, perhaps four years ago, in a heathen 'war.' He has a school of over twenty pupils."

Later than this, Mr. Stimson received word of difficulties which had arisen on Fawsan and Tol, and he hastened there to find the heathen people in arms, anticipating an attack by one party or the other. Mr. Stimson sought to be a peacemaker, and at the time of his writing the parties had not actually commenced hostilities. The people around the mission station are also restless, and the Christian community is in a state of more or less alarm. They have been anticipating the coming of a German vice-governor from Ponape, but as yet he had not appeared. It is to be hoped that before this some sign of German authority has been seen by this people, and that order may be maintained.

#### *West Central African Mission.*

##### BAILUNDU — THE SLAVE TRADE.

MR. STOVER, of Bailundu, reports some troubles which have arisen because of an attempt by a son of the old chief, Kwikwi, to re-enslave some children of his father's slaves. These children, though sold, took refuge at the mission station, and the Portuguese Captain-General at the Fort was written to in reference to the matter. This officer replied that the children were not to be molested. Mr. Stover says that the slave traffic is increasing more and more, and that it is becoming a serious question with them how much longer they can hold their peace.

Notwithstanding these diversions the report of the observance of the Week of Prayer at Bailundu is cheering, a deeper sense of sin and a more earnest desire to consecrate themselves to God being manifest on the part of the church members. "On the whole," Mr. Stover writes, "we feel very much encouraged with the outlook. The work at the villages is being pushed much more vigorously than heretofore. A number are ready to join the catechumen's class when it begins its sessions for the year, which will be very soon."

##### FROM CHISAMBA AND CIYUKA.

###### MR. CURRIE reports that:—

"Under the direction of Dr. Massey the medical work here is picking up nicely. We are seldom without white patients, some of whom come from quite a distance, while the natives flock to us for help, most of whom bring some small amount of pay for their medicines. For a while the department will have to carry a debt, until we can get a good supply of medicines, etc., on hand; but after that we think it will be able to provide for its own needs, and indeed we do not now, and have not for years, asked a grant for medical supplies."

Of the new outstation, Ciyuka, where the chief, Kandulu, has built a schoolhouse, Mr. Currie writes:—

"On the last Saturday of the old year we started on our slow-going oxen to spend a few days at Ciyuka. It takes us just four hours to make the journey; and happy are we if at this season of the year the sun smiles on us all the way. When our bicycle comes, and we learn to ride it, we may be able to save time even if we cannot run between the rain-drops. Mr. Moffatt went with us to put window and door frames into the new

houses. There is a great want of benches in the schoolhouse. About three-fourths of the congregation sit on the cold mud floor, a number bring logs, stools, and chairs on their shoulders to sit on during service, and the rest occupy the few benches and stools provided for them.

"What a sight it would be to see the people in Boston going to church with chairs over their shoulders! It seemed to me, when there, that few of them cared to carry their Bibles; and the churches had to provide cushioned seats to encourage them to attend at all. But in Ciyuka there is not a stiff-backed pew, such as filled the log churches in which our forefathers worshiped, and yet one of our young men said he counted 180 women present, and certainly the men seemed to be more numerous than the women. What brought these people together? Music? Well, we had some music, such as would make the angels glad, but perhaps it would have driven many at home into hysterics. Religious training? Why, about three years ago they were all superstitious heathen, and many of them are not much more now. Love of some new teaching? Not a bit of it. They are not the kind who seek much learning, or go mad over some new doctrine. Do you give it up? Well, so will I. Unless the Spirit of God has made them hungry for the Bread of Life I do not see how to explain it.

"On Sunday afternoon I examined fifteen in eight chapters of our catechism. These all profess faith in Jesus Christ. I was very much pleased with the results of the examination. There were ninety-five in school on the Monday, and there are one hundred and eight names on the roll. Some of the pupils read and do arithmetic as well as lads who have been at this station, with its superior advantages, for five years and more.

"Morning and evening worship continue to be held daily at Sanambelo's. His young men have just returned from the coast. They were offered seven kegs

of rum in trade, but brought not a pint away with them, and one of the lads who was with us some time ago conducted services on the way down and back."

**FROM SAKANJIMBA.**

MR. READ writes:—

"We have evidence that the work is making itself felt upon our neighbors in some degree. We feel that some have not the same implicit faith in their fetish worship as they had before we came here. The difference may be very slight, but there is a difference. I think our errand is not clearly known by any people with whom we have not directly come into contact, and it takes more than one or two visits to make it intelligently known. There are important lines of connection to be made available. Evangelists only are needed to take up these lines and extend them. That will come in time."

Mr. Read gives a list of several places at a distance from his station which he had visited and where he held services and had a cordial reception, having large and interested gatherings of people and many conversations with the old men. He adds:—

"We have been much troubled during the past two weeks by the conduct of the white trader at Lutamo and a runaway soldier, with whom he joined to plunder the people's animals and property, beat the men, and ravish some women. Things came to such a pass that we had to interfere. We tied the soldier, and compelled the white man to accompany us with him to the fort. The commandant sustained our conduct, recognized the soldier as a deserter, gave his word that the white trader and another Portuguese, who had also ill-treated the people and threatened us, should together be sent to the coast, and asked us to assure the people that they should be protected, and to request them not to think of fleeing, as they were preparing to do. Altogether the outcome is satisfactory, and we think the work will be benefited as a result of this distressing episode."

**Zulu Mission.****REVIVAL AT UMZUMBE.**

REV. MR. AND MRS. PIXLEY and family, who sailed from Boston in October last, have spent some time in Cape Colony for further recuperation and reached their station of Inanda "in sunny Natal," on February 15, where they were warmly welcomed by their associates and the native Christians. Mr. Pixley reports that the Rev. John Dube, who is well known by many in this country, has accepted the call of the Inanda church, and has been very happily settled as pastor among them. Mrs. Malcolm, an English lady who has been very efficient in the service at the Umzumbe Home, reports as follows:—

"In the church at Umzumbe there have been two very gracious revivals. The first in October last, when Elder Weavers, assisted by the native preachers, 'M'Biya' and 'Gardiner,' held a week's mission, and the second towards the close of the year, when the agents used were some natives from our own stations. On both occasions the work was very thorough. Under Mr. Weavers it seemed as though it was mostly the heads of families who were reached. There was not so much the confession of gross sin, as the felt need of holiness in every detail of the life. Most thankful do I feel that from close observation I do think that in each revival we have had at Umzumbe the converts have, as it were, made a distinct advance, attaining to a higher level and a truer apprehension of the requirements of the Christian life. They have still much to learn, but it is cheering to realize that there is progression, not retrogression.

"In the later revival the young people were got at and several that have long resisted every influence came humbly to the Lord. On both occasions the Umzumbe Home School participated in the blessing. During Mr. Weavers' meetings almost all our girls were affected, those who were already Christians longing for

more holiness, and the unconverted surrendering to the Saviour, confessing their sins.

"Very many blessings have followed us throughout the term. The health of the school has been good and the weather favorable. The locusts, though in evidence, are not nearly so numerous as last season, so we hope to reap fair crops. Our numbers keep increasing, but during the coming term, unless the promise of good maize crops is realized, it may be we shall have to send many away, as the price of all native foods will be excessively high. Little or no land has been cultivated in the northern part of the colony, owing to the sad war that is now raging."

**THE THEOLOGICAL SCHOOL.**

MR. KILBON, of Amanzimtote, writes:

"The Theological School opens late, March 8, as other duties prevent an earlier beginning. We have hoped that some of our better trained young men would form a class for theological study, but fear our hopes are doomed to disappointment till later. We have only untrained men now, that is, men who have had no previous school training. There seems to be a strange idea popular, that men with the Bible in their hands have no need to go to school to learn what it means. All the people speak readily, and it is easy for a man to consume a half hour or more in a discourse over some Bible topic. His hearers are not likely to be much better informed when he finishes than when he begins, nor much spiritually edified. There are young men who have studied the Bible by themselves and are edifying as preachers. Presumably they would be much more so if they had pursued a regular course of training, such as our theological school offers. We do not want to appeal to any unworthy motives to draw them in, such as the offer of large grants-in-aid, etc. These better

men are men of improved tastes and can command good pay as teachers, and we should doubtless have to make our grants somewhat larger to such. I certainly expect before long that we shall find a good class of these advanced men entering the school.

"The war does not interfere with our operations, except in Johannesburg, but

our hearts go out in sad sympathy for the suffering, wounded, sick, beleaguered, bereaved, and the homeless refugees. We do not express our opinions much as to the righteousness of the war, but for the interests of South Africa, natives and whites, we want Britain yet and forever to rule in these parts."

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### **European Turkey Mission.**

#### A FAITHFUL CONFESSOR.

MR. MARSH, of Philippopolis, writes of a recent visit at Sophia, the capital of Bulgaria, and of a remarkable man whose funeral was attended while he was in that city:—

"My visit at the capital chanced to include the Sabbath, when there was held in our church there the burial service of a saint worthy of mention. Ivan Raboshapka was a Russian by nationality, by faith an evangelical Christian. He was born in Southern Russia and lived for years in his native village, Lubomiska. It is thirty-seven years since he dared to be one of the first Russians to embrace the evangelical faith, to confess and preach Christ. He was a close student of the Bible, became "mighty in the Scriptures," and was a most acceptable preacher to his countrymen.

"He knew all about the Stundist movement, for his own life was a part of that history. He has been beaten

many times, imprisoned, tormented, exiled. I am told that he was imprisoned no less than nineteen times. Of the thirty-seven years of his life since he confessed Christ he has spent sixteen years in prison and exile. Some eight years ago he was exiled to the Caucasus. Less than two years ago he was allowed to leave that region, but not to return to Russia—his native land, home, friends. He decided to come to Bulgaria, with his wife, to spend his remaining days. He came, worn in body, broken in health, fervent in faith, brave in spirit. His joy was great to find in Bulgaria such toleration, liberty of conscience, and so many of evangelical faith. His brief sojourn at Sophia was a benediction to our church and many friends there. His death was triumphant. A large congregation filled the church at the funeral service, and appreciated the discourse of Pastor Popoff, commemorative of a true and faithful servant and soldier of the Lord Jesus Christ."

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### **Western Turkey Mission.**

#### AN ORPHANAGE.—ADABAZAR.

AMONG the editorial paragraphs will be found reference to a gift made to Dr. Chambers for the Orphanage at Bardezag by the Armenian bishop of that place. Dr. Chambers writes:—

"The income of the orphanage from July 27, the date of the last report, to December 31, 1899, amounted to 329 Turkish liras, and the expenditure to 26

liras more than that, leaving the institution with a small debt. Of the income, 206 liras came from Europe and America, 36 liras were contributed by native friends in Bardezag and elsewhere, 76 liras were contributed by widowed mothers and personal friends of the orphans. You thus see that over one-third of the orphanage income is from native sources. In the department of instruction we

have united the two institutions. The orphans are mostly in the preparatory department of the high school. Thus we have in the school 236 pupils—99 high school boarding boys, 87 orphans, and 50 day pupils.

"I have just returned from a very pleasant visit at Adabazar, where I spent a communion Sunday with the Protestant church. It is always a pleasure to min-

gle with that people. With all the Armenians of Turkey they have a harder struggle than they used to have to make the ends meet, but they keep on bravely and faithfully. It was a delight to meet Miss Kinney. The three ladies there seem happy as the day is long in their most interesting and fruitful work. The school is flourishing, as we should expect it to in such hands."

### **Central Turkey Mission.**

#### **SOME OUTSTATIONS.**

MR. W. N. CHAMBERS, whose transfer from Erzroom to Adana was reported some months since, has been visiting some of the outstations of his new district. He speaks of being greatly interested in the work done at Hadjin. Of Cis and Kars Bazar he says:—

"Cis has been without a preacher for a couple of years and has, as a consequence, suffered. Last summer the preacher who was at Zeitoon was secured and he is now settled in Cis and is evidently doing good work, and the people are greatly encouraged. They are now paying one-half the preacher's salary, instead of one-third, as they had been doing. This is a very hopeful sign of prosperity of the church work in Cis. It is a most important point and ought to be developed with all possible effort.

"Kars is comparatively a new village, built on the site of an ancient city. The work there was taken up as an experiment a few years ago, because of the presence of some Protestant brethren from other places. However, the work seems very hopeful, and the brethren this fall decided to form themselves into an organization and identify themselves with Kars. Formerly only men without their families had come there for business. In this way about fifteen families form themselves into a Protestant community. They have a preacher who has

done very good work and they all seem to be united in him. They have a school with about forty pupils. They are in great need of a permanent place of worship. They are now worshiping in a rented house. The outlook for the work there is very hopeful.

"I have visited Tarsus and Mersine. The preaching services in the latter place are being conducted by the pastors of the Tarsus and Adana churches in connection with the teachers and some of the senior class in St. Paul's Institute. Mrs. Christie kindly arranges the work of the teachers so that they may find time to go in turn to Mersine.

"The work in Tarsus is varied. St. Paul's Institute forms an important element in that community. Though an independent organization, its relations with the community are very close, all the Armenian Protestant teachers being in close touch, if not actual members of that church. I would judge the work being done is a most important one and of far-reaching effect. Mrs. Christie has had a burden to carry during her husband's absence, and she seems to have lifted it in marvellous fashion. The tone of the school seems to be high, and a steady effort is being made to raise the standard. The church work seems to be aggressive, and I was quite favorably impressed with the pastor and some of the leaders."

### Eastern Turkey Mission.

#### SERT AND MIDYAT.

DR. THOM, of Mardin, has recently visited, with Miss Pratt, some of their outstations, finding the people by no means recovered from the effects of the massacre, exceedingly poor, and in some places much discouraged. Of Till Dr. Thom says that the Protestant community is now reduced to four or five families, yet the people are pleading for a teacher. Of Sert he says:—

"Here we spent seventeen days, holding daily meetings, on some days two meetings and on Sundays five. This was aside from the gatherings every evening for conversation, which were profitable to all. During the seventeen days we had twenty-eight meetings. Aside from daily medical work, I was able to take a hand in these meetings and I am sure the Lord was with us and in a great measure blessed our work.

Communion was also celebrated here, and eight new members were added to the church, and five were baptized."

It was planned to give a week to Midyat. Of the first Sunday Dr. Thom says:—

"I asked them if they would not make it a week of prayer, coming together once a day to plead for the outpouring of the Spirit that the work might be revived. They decided to do so. I opened the first meeting on Monday with an address on seeking first the Kingdom of God, and a good impression was made. The meetings were well attended and a number of confessions were made of past short-comings, and old sores were healed. The second Sunday the communion was administered and an excellent spirit was manifested, so that we felt that, by the blessing of the Lord, much good had been accomplished."

### NOTES FROM THE WIDE FIELD.

#### AFRICA.

SIERRA LEONE.—A very cheering account appears in the *Church Missionary Intelligencer* for March, concerning the vigor shown by the native church in the district of Sierra Leone. It seems to prove clearly that the native Christians are both able and willing to maintain their own schools and churches. The following is the account given in the *Intelligencer*:

"By means chiefly of class pence (1,203*l.*) and annual subscriptions (927*l.*), the stipends of the clergy, catechists, and catechetical agents, amounting to 1,900*l.*, are provided for. Holy Trinity district heads the list by contributing 550*l.* towards the general funds of the church. The male communicants of this district have voluntarily undertaken missionary work at Lucca, a heathen village in the Western District. Practically the whole of the colony of Sierra Leone, which includes not merely the port of Freetown, but also the peninsula on which Freetown stands, is under Christian influences, every good-sized village and nearly every hamlet having its church or chapel, many having both. In most places, too, schools exist, and in churches, chapels, and schools, branches of the Scripture Union, to the number of seventy, have been formed, with a membership of over 3,000. The Rev. E. H. Elwin, who is the honorary secretary of this Union, speaks of the work as being most encouraging, and asks for earnest prayer that it may be further blessed and prospered in 1900."

#### INDIA.

CONVERTS FROM ISLAM.—Our readers will remember reports of a Mohammedan controversy which took place in India some five years ago, reported by Dr. H. Martyn Clark, of the Church Missionary Society, in which a Moslem

champion had declared that a Mr. Athim, who spoke in behalf of Christians, would die before a certain day, and that thus God would confound the Christians. The death not having occurred according to the prophecy, the controversy has gone on for all these years. Dr. Clark can now report that as a result of this affair the Moslems are much more tractable than previously, and the Lord's blessing has rested upon the work among them. A steady stream of inquiry is going on, and there have been thirty-two baptisms of those who have come out from Mohammedanism, under Dr. Clark's care. In that district of India there is much encouragement for labors among the Mohammedans.

#### POLYNESIA.

ON Tanna, one of the New Hebrides Islands, Rev. Frank Paton, a son of Dr. John G. Paton, has been laboring for three or four years. From an account given in *Over Land and Sea*, we learn that five missionaries have been killed on Tanna, two of them having been eaten. When Mr. Paton sought to begin work among them, the people said they would kill him, and their faces were covered with scowls when they saw him begin to build a house. No one would come to the Christian service. The men finally concluded they would drive away Mr. Paton by force, and they planned to shoot him while his boat passed round a point of land where they were hidden among the rocks. But just before the boat came near, a sudden squall drove it out to sea, and the men were foiled in their purpose. "It is of no use," the savages cried, "it is the missionary's god. He knew what we were going to do, and he brought the storm. If he can save a missionary like that, we might as well stop." Matters went peacefully for a time, but a certain white trader made a great deal of trouble. After varied experiences, an impression was made upon the chief, who said, "Your God heard you cry to him. I will know more of him." So the chiefs and the people came, and their hearts were touched. A Christian Endeavor Society was formed, and the chief is deeply interested in efforts to induce every person on the island to become a Christian. He, with others, visits the families, reads to them the Bible, prays with them, and invites them to church. It is affirmed that more than two thousand of these benighted heathen have been taught of the ways of Christ within a little over three years.

#### JAPAN.

THE AINU.—The Rev. J. Batchelor, of the English Church Missionary Society, who is laboring specially among the Ainu's of the Hokkaido, Japan, reports that the work among them has been full of interest and encouragement during the past year. Yet he is constrained to admit that the Ainu's are a weakly and fast disappearing race, only about 16,000 of them now remaining. The Church Missionary Society is laboring also for the Japanese in the Kokkaido, and reports that of the Ainu's and Japanese there are over 1,100 names on their church books, beside some 180 unbaptized adherents who are attending for instruction. The Rev. Mr. Rowland, the missionary of the American Board in Sapporo, is also able to report a hopeful outlook for the work both in that city and in other parts of the great northern island.

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#### MISCELLANY.

##### BIBLIOGRAPHICAL.

*The Cruise of the Cachalot.* By Frank T. Bullen, First Mate. D. Appleton & Co. Price, \$1.50.

There are two classes of persons from whom it is particularly pleasant to hear

disinterested praise of missions. The first one is sailors. These usually have few opportunities to form a critical opinion. Their visits are most frequently confined to seaports and the largest

towns, and their stay is often so brief or uncertain that they do not have time for a deliberate investigation of a large field. Another set of people who have not always done justice to the gospel work of the world is the novelists. Many instances might be specified of this failure to appreciate the labors of missionaries, and many of them manifest distinct hostility.

We have in the author of "The Cruise of the Cachalot" one who is both sailor and novelist, and yet one who has written some of the noblest and most discriminating sentences which can be found in regard to the value of foreign missionary service. The book is really an account of an old-fashioned whaling voyage. It is thrilling in its scenes of adventure, and has the additional advantage of being clean and informing, as well as of giving sound opinions on high themes. The author is evidently a Christian man, and we hope he will have the reward of his honor and integrity as well as of his

genius. Such a book would not be idle on the shelves of a library where any boys or sailor blood are found.

We are tempted to make many quotations from this interesting volume, but the spirit which the writer shows is well indicated by a sentence which he uses after describing the christian life and bearing of the people at Vau Vau, in the Tonga or Friendly Islands, where he spent five months. "I have no doubt whatever that some of the gentry who swear at large about the evils of missionaries, would have been loud in their disgust at the entire absence of drink and debauchery, and the prevalence of what they would doubtless characterize as adjective hypocrisy on the part of the natives; but no decent man could help rejoicing at the peace, the security, and friendliness manifested on every hand, nor help awarding unstinted praise to whoever had been the means of bringing about so desirable a state of things."

## NOTES FOR THE MONTH.

### SPECIAL TOPICS FOR PRAYER.

*For the Ecumenical Missionary Conference:* That the Spirit of truth and wisdom and love may rest upon all the assemblies; that, with humility because of past failures, there may be such increased faith in God and in his redemptive plans for the world that the cause of missions at home and abroad shall be greatly advanced.

*For China* and the nations that are now seeking for their citizens just treatment at her hands; that our imperiled missionaries may be protected, and that good order may be restored in the disturbed provinces. (See pages 180 and 188.)

### ARRIVALS ABROAD.

February 15. At Inanda, Natal, Rev. and Mrs. S. C. Pixley.

March 3. At Foochow, Miss Martha Wiley, to join the Foochow Mission.

### ARRIVALS IN THE UNITED STATES.

April 5. At New York, Rev. H. D. Goodenough and Miss Martha E. Price, of the Zulu Mission.

April 8. At New York, Rev. Charles S. Sanders, of the Central Turkey Mission.

### DEATH.

January 26, 1900. At Beirut, Syria, Rev. W. W. Eddy, D.D. Dr. Eddy was a missionary of the American Board in Syria from 1851 until the transference of that mission to the Presbyterian Board. He completed forty-eight years of service before his death. He was son of Rev. C. Eddy, of Hudson, Ohio, and received his education at Williams College (1845) and Union Seminary (1850). Dr. Eddy was a man of great devotion to his work, preaching and teaching in all parts of the Syrian Mission. He was engaged for years in theological instruction, and prepared a commentary on the New Testament, in Arabic, in five octavo volumes. Three of his children are now connected with the Syrian Mission, Rev. W. K.

Eddy, of Sidon, Mrs. Hoskins, of Zahleh, and Dr. Mary Eddy, who was the first woman to secure from the Turkish authorities a diploma for the practice of medicine.

### DONATIONS RECEIVED IN MARCH.

#### MAINE.

Belfast, 1st Cong. ch.	50 00
Cumberland, Cong. ch.	22 00
Dedham, Cong. ch.	2 00
Eastport, Cong. ch.	12 25
Gorham, Cong. ch.	35 00
Holden, Cong. ch.	6 00
Kennebunk Union Cong. ch.	38 19
Limerick, Cong. ch.	5 00
New Gloucester, 1st Cong. ch.	115 00
New Vinyard, Cong. ch.	1 00
Somerville, Cong. ch.	10 00
So. Berwick, Elizabeth W. Tobey,	5 00
Westbrook Cong. ch.	54 60
West Brooksville, Cong. ch.	4 00
Friends,	20 00
	378 04

#### NEW HAMPSHIRE.

Chichester, Cong. ch.	2 50
Claremont, Cong. ch.	42 00
Franconia, Cong. ch.	29 60
Goffstown,	1 00
Keene, 2d Cong. ch.	31 64
Nashua, 1st Cong. ch.	60 00
New Boston, Levi Hooper, 23 12;	
Mrs. Levi Hooper, 30; for increased appropriations Marathi Mission,	53 12
Northwood Center, Cong. ch., add'l,	14 50
Plymouth, Wm. C. Landis,	1 00
Rye, Cong. ch.	50 00
Tilton, Sara A. Tilton,	2 00
Wakefield, Cong. ch.	6 00
	293 36

#### VERMONT.

Bakersfield, Charlotte A. Nickels,	2 00
Bradford, Cong. ch.	23 85
Brattleboro, Center Cong. ch.	69 35
Burlington, S. S. Tinkham,	10 00
Clarendon, Cong. ch.	4 00
Danby, Cong. ch.	5 00
Danville, Cong. ch.	35 00
Derby,	10 00
Derby Line, Rock Island Cong. ch., for catechist, Madura,	15 00
Dorset, Mrs. Marcia B. Fuller,	5 00
Hartford, Cong. ch., by J. G. S.	100 00
Middlebury, H. M. Boardman,	1 25
Milton, Cong. ch.	4 25
Montpelier, Bethany Cong. ch.	27 00
Norwich, Cong. ch.	1 00
Putney, Cong. ch.	6 35
Wallingford, Cong. ch.	16 00
West Brattleboro, Cong. ch.	23 38
Westminster, Cong. ch. and Soc.	30 44
Weston, Mrs. C. W. Sprague,	2 00
	390 87

*Legacies.* — Thetford, Sophronia Short, by Harlan P. Cummings, Es't',

252 49

643 36

#### MASSACHUSETTS.

Abington, 1st Cong. ch.	6 90
Amherst, 1st Cong. ch., add'l, toward support Rev. J. D. Taylor, 8.20;	
Mrs. Ralph Field, 2,	10 20
Ashby, Cong. ch.	12 87
Barnstable, West Cong. ch.	5 00
Bedford, Cong. ch.	15 95
Billerica, Cong. ch.	23 00
Billerica Center, Y. P. S. C. E., toward support of Rev. W. P. Elwood,	5 00
Boston, Old South ch., 764.49; Immanuel ch. (Roxbury), 505.56; Pilgrim ch. (Dorchester), 117.75; 2d ch. (Dorchester), 50; Boylston	

ch. (Jamaica Plain), toward support of Miss Kinney, 6; Mt. Vernon ch., Dr. E. O. Otis, 5; Central ch. (Jamaica Plain) 2.15; Samuel B. Capen (received by him from New Haven Cong. Club, for address), 25; Ludwig Gerhard, 5,	1,430 95
Bradford, First ch. of Christ, Mrs. Caroline Greenleaf Ordway, to const. Mrs. LOUISA STICKNEY	
CARLETON, H. M.	100 00
Brookline, Harvard Cong. ch.	574 62
Cambridge, Hops Cong. ch.	5 00
Cambridgeport, Pilgrim Cong. ch.	107 34
Campello, South Cong. ch., toward support missionary, Madura,	200 00
Chelmsford Center, Y. P. S. C. E. to-ward support of Rev. W. P. Elwood,	3 75
Chelsea, Central Cong. ch.	15 77
Chesterfield, Cong. ch.	3 10
Chiltonville, Cong. ch.	30 02
Concord, Trinitarian ch.	25 06
Dennis, Union ch., 21.50, Sab. sch., 11; Y. P. S. C. E., 7.50, for native preacher, Madura,	40 00
Dracut, Central Cong. ch., 6.25; Y. P. S. C. E. of Hillsdale Cong. ch., toward support Rev. W. P. Elwood, 5, 11 25	
Dracut Center, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. W. P. Elwood,	7 50
East Weymouth, Cong. ch.	25 00
Hamilton, Mrs. Enoch F. Knowlton,	3 00
Hammon, 1st Cong. ch.	5 00
Harvard, Cong. ch.	18 00
Haverhill, A Brother, 5; H., 1,	6 00
Haydeville, Cong. ch., toward support of missionary, 18.66; Y. P. S. C. E., do., 4.23,	22 79
Holyoke, 1st Cong. ch.	30 81
Huntington, 2d Cong. ch.	5 26
Lakeville, Precinct Cong. ch.	21 60
Lee, H., 37.50; A. B. C., 1,	38 50
Leominster, Orthodox Cong. ch.	10 00
Leverett, 1st Cong. ch.	10 57
Lexington, C. H.	10 00
Lowell, John-st. Y. P. S. C. E., 10; Eliot, do., 21.25; 1st Trin., do., 26.25; High-st., do., 7.50; Highland, do., 7.50; 1st, do., 12.50; Pawtucket, do., 12.50; Kirk-st., do., 12.50; all toward support Rev. W. P. Elwood,	110 00
Ludlow Center, Cong. ch.	12 00
Lunenburg, Cong. ch.	3 00
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne,	75 00
Malden, Mrs. Ellen M. Wellman, for work, care of Rev. Geo. T. Washburn,	100 00
Manomet, Cong. ch.	4 00
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 6.73;	
Mrs. E. M. Russell, 25,	31 73
Marlfield, 1st Cong. ch.	19 75
Medfield, Cong. ch.	10 00
Melrose, Orthodox ch.	53 00
Methuen, First Parish Ch.	60 73
Monterey, Extra-cent-a-day Band,	5 00
Newburyport, Belleville Cong. ch., 281.03; Prospect-st. Cong. ch., 30.20,	261 23
New Braintree, Cong. ch.	13 00
Newton, Eliot Cong. ch.	355 00
Newton Center, 1st Cong. ch., 111.14; do., Extra-cent-a-day Band, for n. live helper, care of Rev. H. J.	
Bruce, 40; Fred A. Gardner, 5,	156 14
North Andover Depot Cong. ch.	25 00
North Chelmsford, Y. P. S. C. E., toward support Rev. W. P. Elwood,	7 50
North Raynham, Cong. ch.	2 00

Pepperell, Evangelical Ch.	21 50
Pittsfield, Pilgrim Mem. Mission	
Study Class, for work in Japan	2 00
Plympton, Cong. ch.	3 20
Quincy, Park and Downs Cong. ch.	4 50
Randolph, Cong. ch., 50; 1st Cong. ch., 17.69	67 60
Rainham, 1st Cong. ch.	17 37
Rowley, Cong. ch.	19 34
Sicutate Center, Cong. ch.	6 25
Sharon, Cong. ch.	35 38
Shrewsbury, Cong. ch.	10 00
Somerville, Broadway Cong. ch., 93.38; Highland Cong. ch., 23.53, 116 91	
Springfield, Hope Cong. ch., 88.12;	
South Cong. ch., 60; Olivet Cong. ch., 20.44; Faith Cong. ch., 19.77;	
First C. S. S., toward support Dr. C. D. Ussher, 123.15; Thankoffer- ing, 5,	316 51
Taunton, Trinitarian Cong. ch., to const. Mrs. LOTTE B. FATE, H. M., and Mrs. JENNIE L. WALKER, H. M.	266 71
Tewksbury Center, Y. P. S. C. E.	6 25
Turner Falls, Cong. ch.	33 00
Tyngsboro, Y. P. S. C. E.	5 00
Wellesfield, Cong. ch.	48 05
Ward Hill, Cong. ch.	2 25
Westboro, Cong. ch.	69 25
West Boxford, Cong. ch.	4 20
West Groton, Cong. ch.	13 05
Westhampton, Cong. ch.	19 53
Westport, S. L. G., for increase appropriations Marathi Mission,	5 00
Wilmington, Y. P. S. C. E., toward support Rev. Dwight Goddard,	20 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 94.25; Plymouth Cong. ch., 82.07,	176 32—5,477 15
<i>Legacies.</i> —Chelmsford, Mrs. Christians Howard, by Chas. H. Howard, adm'r, 930 05	
Enfield, J. B. Woods, by R. M. Woods, trustee,	80 00
Lowell, Mrs. Helen M. Bigelow, add'l,	30 00
Northampton, Numana Clark,	10 00
Worcester, Albert Curtis, by E. B. Stoddard, Ex'r,	22,500 00 23,550 05
	29,027 20

## RHODE ISLAND.

Pawtucket, Cong. ch., for work in India,	9 70
Providence, Pilgrim Cong. ch., of which 100 for Forward Movement, 150; Beneficent Cong. ch., of which 1 for China and 1 for India, 90.24; Central Cong. ch., Woman's For. Miss. Soc., 28.50; Mrs. A. G. Thompson, 7.50,	276 24—285 94

## CONNECTICUT.

Abington, Cong. ch.	4 00
Bridgewater, King's Highway Chapel, 3 H. C. and F. L. Woodin, 25,	28 00
Bridgewater, Cong. ch.	8 00
Central Village, Cong. ch.	5 00
Colebrook, Cong. ch.	18 00
Darien, Cong. ch.	25 83
Durham, Cong. ch.	20 58
East Hartford, Friend, .25	
East Windsor, 1st Cong. ch., toward support native preacher, Turkey,	40 00
Fairfield, Cong. ch.	50 00
Farmington, 1st Cong. ch.	103 00
Glastonbury, First ch. of Christ,	40 00
Hartford, 2d Cong. ch., 400; Park Cong. ch., 95.27; Friend, through Asylum Hill Cong. ch., 10; Geo. G. Williams, 500,	1,005 27
Lebanon, 1st Cong. ch.	15 58
Ledyard, Cong. ch.	5 41
Long Ridge, Cong. ch.	3 00

Middletown, 1st Cong. ch.	56 66
New Fairfield, Cong. ch., Miss. Soc.	15 00
New London, First ch. of Christ,	116 32
Putnam, Cong. ch.	46 03
Salem, Cong. ch.	3 00
Salisbury, Cong. ch.	25 00
Shelton, Cong. ch., to const. REV. LUTHER M. KENESTON, H. M.	70 82
Sherman, Cong. ch.	15 00
Somers, Cong. ch., add'l,	50
Southington, 1st Cong. ch., for native helper, care Rev. W. P. Elwood,	76 19
Southport, St. Just, for increase appropriations Marathi Mission,	10 00
Stanwich, Cong. ch.	2 55
Thomaston, 1st Cong. ch.	26 27
West Hartford, First ch. of Christ, toward support Rev. H. G. Bissell, 150; do., to const. EDGAR C. LINN, H. M., 100,	250 00
Willimantic, Cong. ch.	25 60
Windsor, 1st Cong. ch.	75 00
—Friend, for increase appropriations, Marathi Mission, 1.15; Mid-dlesex Conference, 4.03,	5 18—2,191 04
<i>Legacies.</i> —Cornwall, Silas C. Beers, add'l,	80 53
Hebron, Benjamin A. Bissell, by J. H. Jagger, Ex'r,	13 40—93 93
	2,284 97

## NEW YORK.

Albany, 1st Cong. ch.	108 30
Brooklyn, South Cong. ch., 41.13;	
South Cong. ch. Mission, 15;	
Beecher Memorial ch., add'l, b,	61 13
Buffalo, Pilgrim Cong. ch.	3 00
Candor, E. A. Booth,	25 00
Copenhagen, Cong. ch.	24 75
Ithaca, 1st Cong. ch., of which Rev. W. E. Griffis, d.D., 59,	153 90
Jamestown, Cong. ch.	6 27
Jamestown, Mrs. Maria M. Hall, Birthday Gift, for support of five native evangelists, Madura,	250 00
Lisbon Center, W. H. Forsythe,	2 00
Lockport, 1st Cong. ch.	17 00
Mount Vernon, Fanny M. Bean, toward salary Rev. R. A. Hume,	20 00
New York, Bedford-park Cong. ch., 3.65; J. H. Lane, 200; Wm. Copper Conant, 25,	228 53
Paris, Cong. ch.	5 25
Pawling, Quaker Hill ch., toward support Dr. J. H. Ingram,	166 50
Poughkeepsie, 1st Cong. ch., toward salary Dr. Geo. C. Reynolds,	100 00
Sidney, 1st Cong. ch.	22 12
Syracuse, South-av. Sab. sch., toward support Rev. J. D. Taylor,	3 08
Tarrytown, Mrs. H. F. Lombard,	50 00
Watson, Mrs. James H. White,	25 00
W. Winfield, 1st Cong. ch.	13 45
Woodhaven, Cong. ch.	19 25—1,304 53

## NEW JERSEY.

Hoboken, Norwegian Evan. Free ch.	7 00
Newark, Y. P. S. C. E. of Belleville-av. Cong. ch., for native preacher, Madura,	10 00— 17 00

## PENNSYLVANIA.

Blossburg, Welsh Cong. ch.	12 42
Guy's Mills, Woman's Miss. Soc.	2 00
Lancaster, M. C. M.	6 00
Meadville, Park-av. Cong. ch.	10 00
Rochester, 1st Cong. ch., a lady for hospital work in China,	14 00
Sharon, 1st Cong. ch.	6 00— 50 42
<i>Legacies.</i> —Landers, Alfred Cowles, by M. E. Cowles, Ex'r,	300 00
	350 42

## DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, 10; R. Dunning, 75; H. 25, 110 00

## NORTH CAROLINA.

Haywood, Cong. ch. 2 00  
Pinehurst, Friend, 20 00 — 22 00

## FLORIDA.

Avon Park, Cong. ch. 2 86  
Orange City, 1st Cong. ch. 12 00  
St. Petersburg, Ladies' Miss. Soc., Cong. ch. 8 65  
Tampa, 1st Cong. ch. 12 30  
Friends, toward support Rev. and Mrs. W. W. Wallace, 25 00 — 60 81

## ALABAMA.

Rosehill, Antioch Cong. ch., 45; New Hope Cong. ch., 2,05, 2 50

## MISSISSIPPI.

Salem, Pine Grove ch. .10

## TENNESSEE.

Memphis, Strangers Cong. ch. 14 70

## MISSOURI.

Frumet, Friend, .25  
Rockville, Mrs. Addie Haynes, for work in Benguela, West Africa, 5 00  
St. Louis, Union Cong. ch., 5,10; Central Cong. ch., 1, 6 10 — 11 35

## OHIO.

Ashland, Cong. ch. 13 53  
Berea, 1st Cong. ch. 23 20  
Chester, Cong. ch. 3 71  
Cincinnati, Mrs. E. E. Jenkins, 5; Mary H. Evans, 5; 10 00  
Cleveland, Euclid-av. ch., toward support Rev. and Mrs. H. B. Newell, 78 97  
Hudson, Cong. ch., of which Mrs. S. E. Rideout, 10, 12 00  
Jefferson, Kingdom Extension Soc. 35 00  
Kelley's Island, Cong. ch. 7 25  
Lenox, Cong. ch. 2 65  
Saybrook, Cong. ch. 6 00 — 192 31

## ILLINOIS.

Alton, Ch. of the Redeemer, 107 15  
Chicago, Warren-av. Cong. ch., 189 48; Leavitt-st. Cong. ch., toward support Rev. F. W. Davis, 125; 1st Cong. ch., for Forward Movement Missionary, 120 54; Union Park Cong. ch., 45; Bethlehem Cong. ch., Ladies' Soc., 6; Central Park Sab. sch., 1st Prim. Class, for relief native agency, Matheri, 5, 449 73  
Evanson, Plymouth Cong. ch. 5 00  
Gridley, Cong. ch. 17 55  
Hamilton, Bethel ch. 3 50  
Lawn Ridge, Cong. ch. 3 49  
Marselles, Dr. R. S. Baughman, 51 00  
Mendon, Cong. ch. 16 50  
Moline, 2d Cong. ch. 3 66  
Oak Park, 2d Cong. ch., toward salary Rev. C. A. Nelson, 26 04  
Polo, Mrs. L. H. Barber, 20 00  
Port Byron, Miss E. L. Hollister, 5 00

Princeton, 1st Cong. ch.	43 34
Ravenswood, Cong. ch., for Forward Movement Missionary,	37 45
Rock Falls, 1st Cong. ch.	12 00
Seatonville, 1st Cong. ch.	20 00
Toulon, Cong. ch.	53 50
Wheaton, 1st Cong. ch.	10 00
Wilmette, Cong. ch.	31 00
Woodstock, 1st Cong. ch.	31 10
Yorkville, Cong. ch.	9 00 — 266 01

## MICHIGAN.

Central Lake, Cong. ch.	2 00
Detroit, Brewster Cong. ch.	24 73
Grand Rapids, Plymouth Cong. ch., Miss. Soc., for Forward Movement, 10 00	
Holbrook, Almon Gilbert,	2 00
Rapid River, 1st Cong. ch.	3 20
Vicksburg, J. Van Antwerp,	2 00
Webster, Cong. ch.	1 40
Whittaker, Cong. ch.	1 00 — 46 33

## WISCONSIN.

Black Earth, Wm. Stoddart, 2; John Wall, 8,	10 00
Clintonville, 1st Cong. ch.	48 84
Embarrase, Cong. ch.	5 00
La Fayette, 1st Cong. ch.	11 00
Menasha, Cong. ch.	23 14
Milwaukee, Bethlehem Cong. Sab. sch., and Y. P. S. C. E.	9 00
Osseo, Cong. ch.	3 15
Rochester, Cong. ch.	8 37
Rosendale, 1st Cong. ch.	21 00 — 139 50

## IOWA.

Columbus City, Rev. Lloyd Williams,	5 00
Davenport, Edwards Cong. ch.	51 15
Des Moines, Plymouth Cong. ch.	30 90
Dubuque, 1st Cong. ch.	61 50
Edgewood, L. D. Platt,	500 00
Marshalltown, Cong. ch.	20 71
Miles, Cong. ch.	15 30
Riceville, Jus. V. P. S. C. E., for student, Pasumalai,	7 00
Sibley, 1st Cong. ch.	28 47 — 720 03

## MINNESOTA.

Clearwater, Cong. ch.	2 35
Correll, Cong. ch. and Sab. sch.	5 00
Crookston, 1st Cong. ch.	4 13
Mankato, Cong. ch.	3 00
Minneapolis, Plymouth Cong. ch., 54; Pilgrim Cong. ch., 7,50,	61 50
Northfield, Cong. ch., for relief native agency, Marathi,	5 00
St. Paul, Park ch.	44 33 — 125 31

## KANSAS.

Gardner City, Union ch., for India,	15 30
Little River, Cong. ch.	12 10
Lyons, Mr. and Mrs. D. B. Conkling,	3 00
Neosho Falls, Cong. ch., 8,25; Rev. S. B. Dyckman, 1,	9 25
Severy, Cong. ch.	10 28
Twelve Mile, Cong. ch.	2 00
Western Park, Cong. ch.	4 15
Wichita, Mrs. Douglas Putnam,	10 00 — 66 08

## NEBRASKA.

Butte, Rev. John Single,	2 50
Camp Creek, Cong. ch.	6 25
Millford, Rev. L. E. Benton,	2 00
Minersville, Cong. ch.	3 00
Norfolk, 2nd Cong. ch.	2 95
Paisley, 1st Cong. ch.	9 00
Turkey Creek, German Cong. ch.	2 30
Friends,	38 00 — 66 00

## CALIFORNIA.

Los Angeles, 1st Cong. ch., add'l,	25 60
Oakland, 1st Cong. ch.	170 00
Rochlin, Cong. ch.	4 00
San Francisco, Plymouth Cong. ch.	5 00
	— 204 00

## OREGON.

Forest Grove, Cong. ch.	50
Oswego, Cong. ch.	1 10
Portland, Sylvan 1st ch.	1 62
Tualatin, Cong. ch.	1 05
Wilsonville, Hood River Cong. ch.	3 00
	— 7 27

## COLORADO.

Beulah, Geo. Johnston,	5 00
Clairemont, Cong. ch.	6 00
Colorado Springs, 1st Cong. ch., toward support Rev. H. Fairbank,	117 28
Denver, 3rd Cong. ch.	15 60
Flagler, Cong. ch.	6 00
Greeley, Park Cong. ch.	46 70
Whitewater, Cong. ch.	3 95
	— 200 83

## WASHINGTON.

Ahtanum, Cong. ch.	7 66
Camas, F. C. Yeomans, for support Theol. student, Foochow,	25 00
Tacoma, F. C. DuBois,	2 50
Washougal, Cong. ch., B. Acker,	10 00
	— 45 18

## NORTH DAKOTA.

Cando, Cong. ch.	1 75
Dickinson, 1st Cong. ch.	6 50
Fessenden, Cong. ch.	5 00
Harvey, Cong. ch.	2 10
	— 15 35

## SOUTH DAKOTA.

Canton, Cong. ch.	10 00
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## IDAHO.

Boise, Cong. Sab. sch., for native preacher in India.	7 50
Pocatello, Cong. ch.	17 00
	— 24 50

## WYOMING.

Sheridan, Cong. ch.	5 00
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## UTAH.

Salt Lake City, Phillips Cong. ch.	4 68
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## INDIAN TERRITORY.

Marlowe, Mrs. A. R. Browne,	.90
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## DOMINION OF CANADA.

Province of Quebec, Granby, Rev. Robert K. Black,	10 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Italy, Rome, Friend,	50 00
Turkey, Constantinople, Friend,	7 00
	— 57 00

## WOMAN'S MEDICAL MISSION, JAFFNA.

For salary Dr. Curr and Dr. Young, to December 31, 1899, and native assistants, and outfit, and traveling expenses of Dr. Young to Ceylon,	1,417 07
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## Donations.

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions in part,	12,503 49
For outfit allowance, Miss Elizabeth C. Clarke,	250 00
For repairs, insurance and taxes, Smyrna, for 1899,	264 92
For vacation expenses, Miss Cheney, Canton,	100 00
For medical expenses, Miss Alice P. Adams,	145 63
For repairs on house of Miss Case and Miss Colby, Omaha, for 1899 and 1900,	100 00
	— 13,424 04

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

2,800 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Cape Elizabeth, Y. P. S. C. E. of South Cong. ch., 1; Dedham, Cong. Sab. sch., 2; Harrison, Y. P. S. C. E., 1; North Bridgton, Y. P. S. C. E., 1; Monmouth, Cong. Sab. sch., 2; Portland, State-st. Cong. Sab. sch., 14,10,	22 10
NEW HAMPSHIRE.—Canterbury, Y. P. S. C. E., 6; Danbury, Cong. Sab. sch., 2; Hanover, Sab. sch. of Cong. ch. at Dartmouth College, 10,85; Pembroke, Cong. Sab. sch., 11,09,	28 94
VERMONT.—Dummerston, Cong. Sab. sch., 5; Iraburg, Cong. Sab. sch., 2; New Haven, Cong. Sab. sch., 9,91; West Milton, Union Cong. Sab. sch., 3; Weybridge, Y. P. S. C. E., 3,93; Whiting, Cong. Sab. sch., 3,	26 84

MASSACHUSETTS.—Amherst, 1st Cong. Sab. sch., add'l, 1; Ashby, Cong. Sab. sch., 3,10; Barre, Cong. Sab. sch., 11,15; Rochester, 2d Cong. Sab. sch., of which 25 do, Field's class, 50; do, Pilgrim Cong. Sab. sch., 13,17; Easton, Cong. Sab. sch., 3,71; Lakeville, Precinct Cong. Sab. sch., 5,76; Lowell, Eliot Cong. Sab. sch., 17,36; Marshfield, 1st Cong. Sab. sch., 10; Melrose, Cong. Sab. sch., 7,67; Norwood, 1st Cong. Sab. sch., 20; Pittsfield, South Cong. Sab. sch., 25; Stoneham, Cong. Sab. sch., 4,01; Swampscott, Cong. Sab. sch., 8; Winchester, 1st Cong. Sab. sch., 25; Worcester, Plymouth Cong. Sab. sch., 8,30,	213 23
RHODE ISLAND.—Peacedale, Cong. Sab. sch.	75 00

CONNECTICUT.—Central Village, Cong. Sab. sch., 2,25; Darien, Y. P. S. C. E., 5; Farmington, 1st Cong. Sab. sch., 22; Hanover, Cong. Sab. sch., 5; Hartford, Cong. Sab. sch. of Warburton Chapel, 17,47; Hebron, Y. P. S. C. E., 2,01; Meriden, 1st Cong. Sab. sch., 66; New Haven, Center Cong. Sab. sch., 40; do, Grand-av. Cong. Sab. sch., 15; Primary Dept. of Welcome Hall Sab. sch. (ch. of the Redeemer), 2,	170 73
NEW YORK.—Brooklyn, Bushwick-av. Cong. Sab. sch., 17; New York, Y. P. S. C. E. of Trinity Cong. ch. (Tremont), for school in Madura, 40; do, Broadway Tabernacle Cong. Sab. sch., 30,	87 00

FLORIDA.—Avon Park, Cong. Sab. sch.	1 00
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ALABAMA.—Roshill, New Hope Cong. Sab. sch., 20; Tallasse, Cong. Sab. sch., 1,	1 20
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TENNESSEE.—Memphis, Cong. Sab. sch.	2 50
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ARKANSAS.—Rogers, Cong. Sab. sch.	4 45
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MISSOURI.—St. Louis, Hope Cong. Sab. sch., 12,90; do, Sab. sch. of ch. of Redeemer, 3,02,	15 92
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OHIO.—Huntsburg, Cong. Sab. sch., 3,35;	36 41
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Cong. Sab. sch., 1,70; Galesburg, Central Cong. Sab. sch., 16; Highland, Cong. Sab. sch., 1,50; Rockford, 2d Cong. Sab. sch., 15; Toulon, Cong. Sab. sch., 31,96; Woodstock, Cong. Sab. sch., 2,66;	IOWA.—Burlington, Y. P. S. C. E., of 1st Cong. ch., 5; Chester Center, do., 2,16; Dubuque, do., of 1st Cong. ch., 40; Fayette, do., 5; Lyons, do., 5; Mt. Pleasant, do., 1,25; Shenandoah, do., 2,50; Sibley, do., 3,70; Van Cleve, do., 4,03; all for White Fund,
MICHIGAN.—Jackson, Cong. Sab. sch., 18; Lansing, Pilgrim Cong. Sab. sch., 5,60; New Haven, Cong. Sab. sch., 2,50; Wauconia, Cong. Sab. sch., 2,48;	MINNESOTA.—Barnevilles, Y. P. S. C. E., Sen. and Jun., 1,80; Fraser, do., 2; Hasty, do., 2; Monticello, do., 5; New Payneville, do., 3; Ortonville, do., Jun., 5; all for Haskell Fund,
WISCONSIN.—Sun Prairie, Cong. Sab. sch., 1,70; Eau Claire, Boys and Girls' Missions Army of Cong. ch., to work in India, 5,50; Hampton, Cong. Sab. sch., 3,33; Maquoketa, Y. P. S. C. E., 10; Salem, Cong. Sab. sch., 4,21; Sioux Rapids, Y. P. S. C. E. of Cong. ch., 10;	WISCONSIN.—Arena, Herbert C. E. Local Union; 2; Eagle River, Y. P. S. C. E., 5; Mondovi, do., 6,25; all for Olds Fund,
MINNESOTA.—Clearwater, Cong. Sab. sch., 1,58; Detroit City, 1st Cong. Sab. sch., 3,20; Freeborn, Cong. Sab. sch., 65; Grey Eagle, Jr. C. E. Soc., 1; Mantorville, 1st Cong. Sab. sch., 2,75; Minneapolis, Pilgrim Cong. Sab. sch., 25,90; Morristown, Y. P. S. C. E., 4,90; Pillsbury, Cong. Sab. sch., 55; St. Paul, St. Anthony Park Cong. Sab. sch., 22,30;	NEBRASKA.—Crawford, Y. P. S. C. E., 1,60; Hay Springs, do., 3; Indianaola, do., 5; Ravenna, do., 5; Red Cloud, do., 4; Spencer, do., 1,25; Weeping Water, do., 30; all for Nebraskas Fund,
KANSAS.—Dry Creek, Sardis Cong. Sab. sch., 1,04; Netawaka, Cong. Sab. sch., 2,25;	WYOMING.—Cheyenne, Y. P. S. C. E., for Albert Fund,
NEBRASKA.—Cowles, Pleasant Ridge Cong. Sab. sch., 3,30; Lincoln, Swedish Cong. Sab. sch., 1;	SOUTH DAKOTA.—Bon Homme, Y. P. S. C. E., 1; Deadwood, do., 5; Highmore, do., 5; all for Holton Fund,
KANSAS.—Dry Creek, Sardis Cong. Sab. sch., 1,04; Netawaka, Cong. Sab. sch., 2,25;	242 84
CALIFORNIA.—Chula Vista, Y. P. S. C. E., for school, Madura, 25; Highland, Cong. Sab. sch., 8,75; San Francisco, Plymouth Cong. Sab. sch., 7,84; Villa Park, Cong. Sab. sch., 1;	MICRONESIAN NAVY.
COLORADO.—Cope, Cong. Sab. sch., 1,50; Lyons, Y. P. S. C. E., 3,73;	MAINE.—Calais, 1st Cong. Sab. sch.
WASHINGTON.—Edmonds, Cong. Sab. sch., 5; Green Lake, Union Cong. Sab. sch., 6,55; Long Beach, Union Cong. Sab. sch., 1,50; Washougal, Cong. Sab. sch., 11;	VERMONT.—Jamaica, Cong. Sab. sch.
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## For Young People.

### ANOTHER COMMENCEMENT AT FOOCHOW COLLEGE.

BY MRS. CAROLINE K. PEET, OF FOOCHOW.

In the *Missionary Herald* for May, 1899, there was given some account of the commencement of that year at our college, with photo-engravings of the graduating class and of the presidents of some of the native colleges. Another commencement has come, closing a prosperous year. The total number of students enrolled was one hundred and seventy-six. Of these, four were girls, three of them the daughters of Pastor Ling, of Peace Street Church. Our

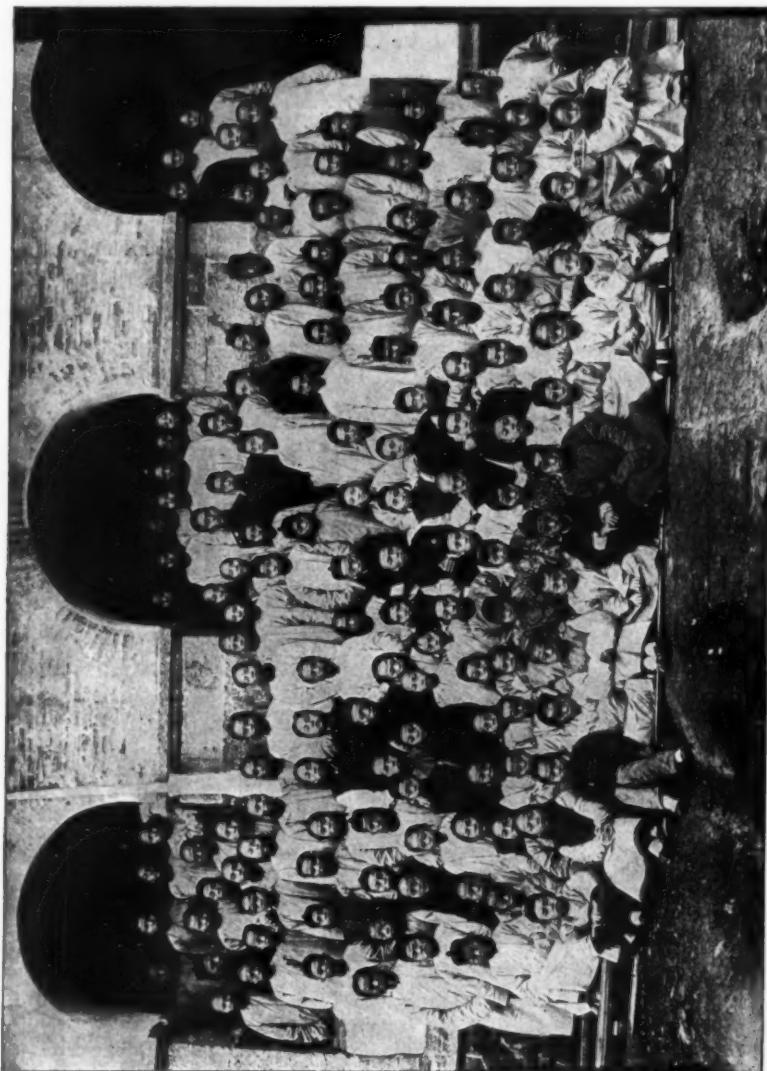


GROUP OF CHINESE OFFICIALS PRESENT AT THE COMMENCEMENT.

commencement exercises were unique and full of interest. The church was packed. The audience was representative; from the highest to the lowest, the latter the hangers on to every man of rank—a motley crowd, unkempt and unwashed—these were in the background. On the right side of the church sat a large company of Christian women, looking fine in their well-ordered hair and colored flowers and ornaments, but, more than this, their faces showing forth their changed lives and having the better adornment of a meek and quiet spirit. Quite a number of our fellow-missionaries came to help us celebrate.

We had sent invitations to all the officials, and succeeded in welcoming

five of them. The Viceroy ordered Chen Taotai, of the Foreign Board, to represent him on that day, hanging up a board outside his yamen, on which was written characters to the effect that, on such and such a day, he had



FOOCHOW COLLEGE STUDENTS.

directed Chen Taotai to come to our Commencement Exercises. Of course, this gave great publicity to the occasion. Having done this, the Viceroy prepared the way for others of lower rank, as it was incumbent upon them to attend if the higher officials came. We had the Provincial Judge, who was

the highest in rank present, also the Salt Taotai, Chen Taotai, mentioned above, the Sub-Prefect, and the Min magistrate. Besides these five distinguished guests, we had four others of official rank, among them the Director of the Mint, and another of most interesting character, Chen by name, who was viceroy at the time of the French war in 1884. Owing to the unfortunate result of the naval battle at Pagoda Anchorage, the port of Foochow, as he was a Foochow man, although viceroy in another province, Chinese-like, the responsibility was placed on his shoulders, and he was accordingly degraded so that he can never again hold office, but instead was given the presidency of a noted Chinese college here in the city.

Owing to our crowded house, many of our students were turned away for lack of room. To show our distinguished guests honor, and not to seem to place them on a level with the common people, a platform about three inches from the floor was laid and a carpet spread and cushioned seats arranged for them. They faced the staging on which sat the choir, the graduates, members of the faculty and mission, and pastors and preachers. They also faced the Ten Commandments, Lord's Prayer, and Apostles' Creed, and could see for themselves what are the principles of our Christian religion. Over the commandments were the gracious words, "Glory to God in the Highest, and on Earth Peace, Goodwill to Men." May the Holy Spirit have caused some of these great truths to find a place in their hearts!

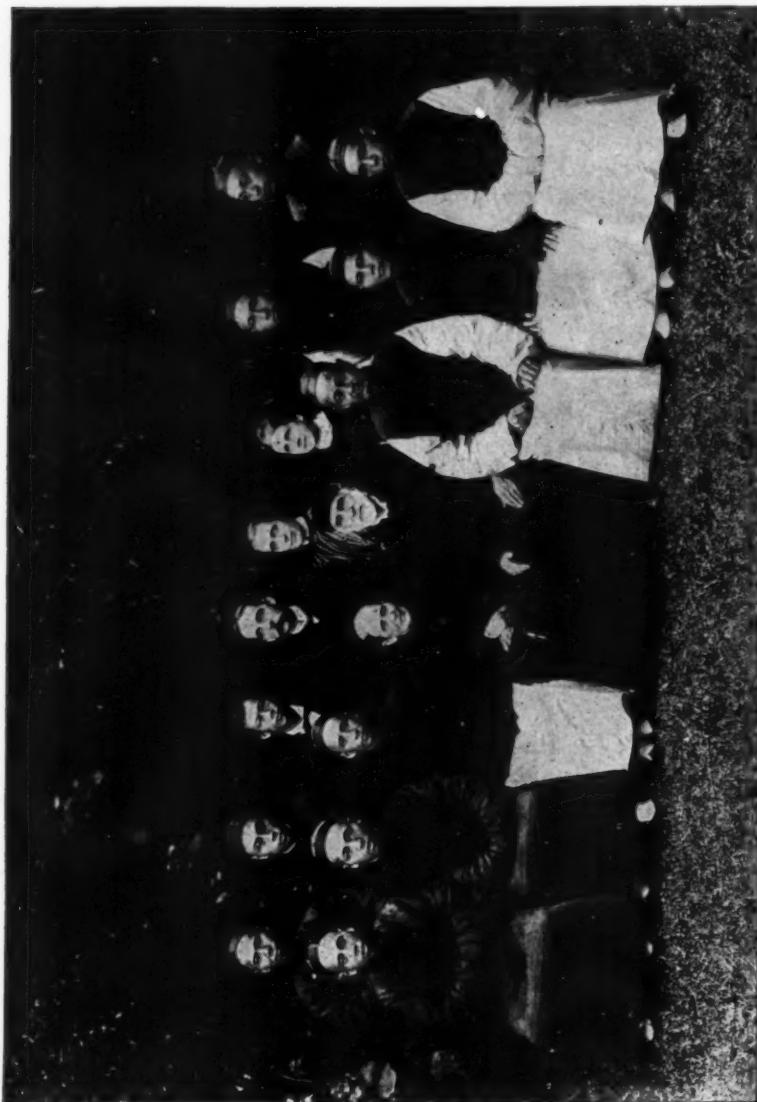
One of our students, son of the Kutien magistrate, explained the orary, and gave an interesting talk on astronomy in the Mandarin tongue. The best part of our program was the essay of our young lady graduate, Miss Grace Ling, daughter of Pastor Ling, the first young lady to graduate from any men's college in all China. Her essay was very taking, and contained many good ideas. Dr. Wilcox, of a sister mission, delivered the address, and was obliged to cut it short for lack of time. Chen Taotai brought with him an interpreter from the Foreign Board, who could understand the English essays as well as the vernacular. At the end of several parts of the program he was called upon to explain to the officials what had just been said.

After the exercises at the church the foreign ladies repaired to the house of Dr. Kate and Miss Hannah Woodhull, while the gentlemen were asked to meet with the officials and other invited guests, at Mr. Hartwell's residence, to partake of a feast prepared for the occasion. Twenty-two sat down to the table. This was an excellent opportunity to become acquainted with those in authority about us.

Such an occasion has its side-lights. One was the peculiar etiquette observed by higher officials toward those of lower rank. The two lowest in rank of the five could not sit in the same room and converse with the other three; but they could eat at the same table and have their photographs taken together.

When they go to a place, the first to arrive must always be those lowest in rank, and the highest comes last. Consequently the Min magistrate arrived about four hours before the exercises were to begin, the sub-prefect two hours, and the others later, but just in time. The Min magistrate, with

so much time on his hands, roamed freely about the college buildings into the room of one of the students, and found much to entertain him in the reception



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room of "Lincoln Hall," taking particular note of the pictures on the "Life of Christ" adorning the walls.

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